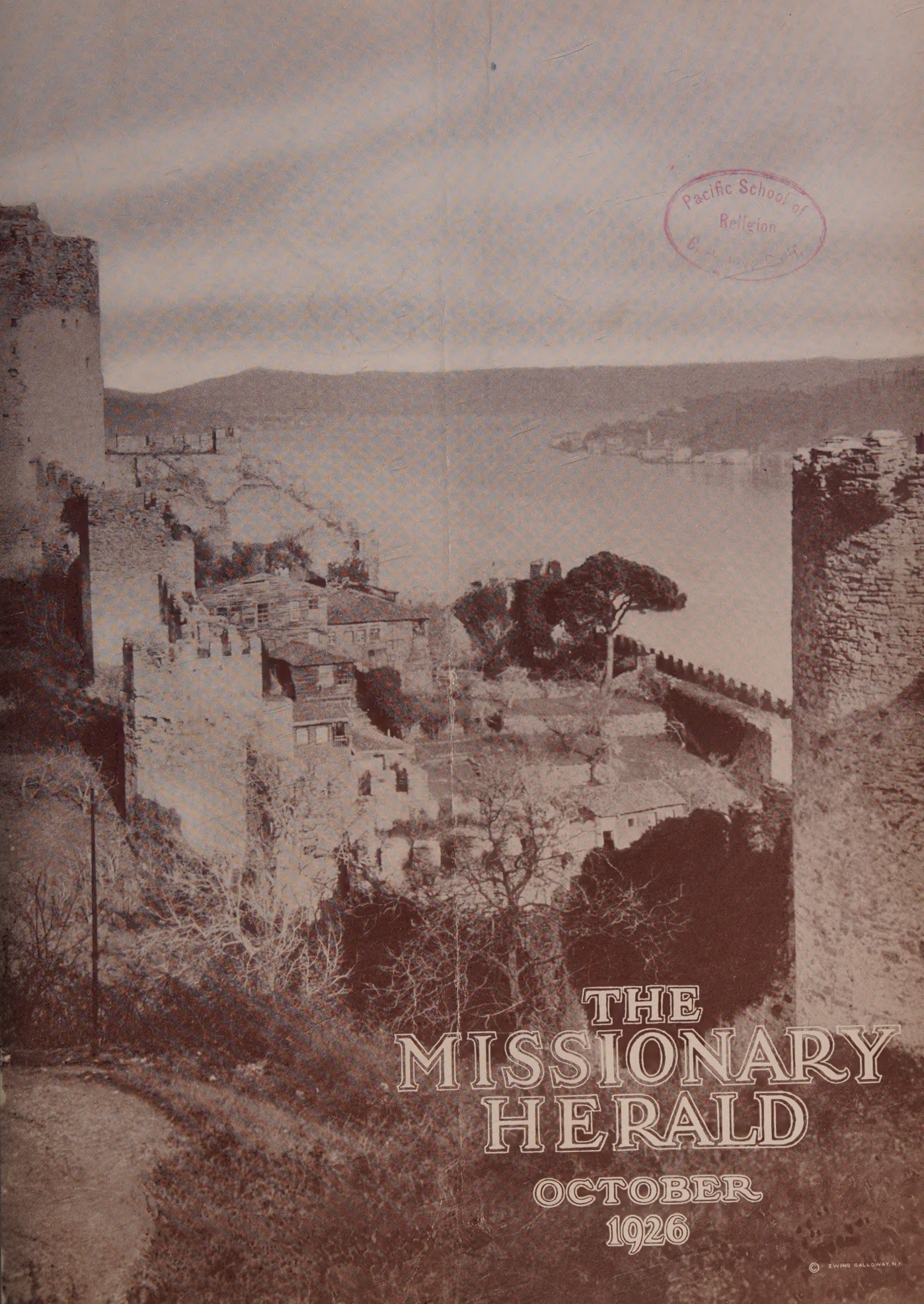

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Berkeley, Calif.

THE MISSIONARY HERALD

OCTOBER 1926

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EDITOR'S FOREWORD

THIS might well be called a "Project Number." Its aim is to voice the mind of the Promotional Council of the Commission on Missions, and to illustrate, in part at least, that method of financing the work of the Mission Boards which the Every Member Canvass is to stress this fall. The articles by Messrs. Burton, Beard and Eddy call for special attention so far as the Boards are concerned; while those of Mrs. Ozora Davis, Dr. Frank M. Sheldon, and Mr. H. L. Smith reveal the churches' point of view.

The special picture insert forms an illustrative supplement to the Project articles. We would that it might suggest to every reader the inevitableness of growth in this enterprise. "Forward where He leads!" has to be our watchword.

We introduce on the next page a new—or rather a news—feature in the shape of a Bulletin Board. Here we hope to give, every month, up-to-the-minute news. The page will be used as a bulletin for notices as well. This should meet a long-felt want. It can never take the place of the *News Bulletin* published by the Home Department of the Board, and is not designed to serve in any way as a substitute. It will serve, however, to focus attention upon items that otherwise might be lost in the body of the magazine.

Little of Mexico appears here, because "no news is good news." Our mission work below the Border is being conducted in accordance with the law of the land, and we have no reason to anticipate any trouble. We do not even hear of the usual persecutions suffered at the hands of the Catholics. Let us hope that Mexico has become indeed a land of real religious freedom.

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NEWS

The American Board ends fiscal year with net gain of $493.42, leaving Board's total deficit $213,242.14.

Mexico missionaries unmolested in their work. Institutions functioning normally.

J. Kingsley Birge of Turkey joins staff of Board in Boston.

Marathi Mission reports death of Rev. Edward Felt of Sirur.

American Board and the three Woman's Boards to function as one Board, January 1, 1927.

Missionaries see new day in determination of native churches to assume leadership. Adjustments readily and rapidly taking place.

Less than one-half world's population nominally Christian. Over 800 millions at least without Christ.

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IS THIS THE END OF FOREIGN MISSIONS?

BY MRS. OZORA S. DAVIS

IS the present period "The End of Foreign Missions," or a "crisis," or how should it be defined? If we looked backward over the history of Congregational missions I think we should find that this is not the first time of similar questioning. Indeed the decades when progress has been steady and uneventful and clear-cut have been few. In some missions affairs are usually progressing rather smoothly; in others with difficulty; and in a few with dramatic demand for all our faith and wisdom. That has been almost our chronic condition.

Being the secretary of a foreign mission board must be a little like being the mother of a large and active family. Something is bound to be happening, always!

But we seem to be a little more generally perplexed over the problems of the present time because they are of such a new type. However wise a mother may have been in dealing with the catastrophes and dangers of childhood, she sometimes is sorely puzzled when she approaches the problems of the 'teen years. It is not an easy thing to give our children their independence, and to time the removal of each limitation wisely. Freedom too soon is dangerous; freedom too late destroys initiative and is most selfish.

This is the new sort of problem which we are facing in many of our mission fields in one form or another today. There is China in the foreground with its National Church, and its strong native leadership. There is India with its newly awakened national consciousness. There is Japan with its own Kumiai Church, desirous of controlling its own Christian enterprises. We must not teach in Turkey unless we conform to the laws of the land. But the new government demands that religion and the state be kept separate, and a school is a government institution. Therefore, Christianity must not be taught therein. Mexico is shaking herself free from a church which has been of little service to her and handicapped many of her attempts at progress. All religious teaching, therefore, is barred in the schools below the seventh grade.

Conditions are different in each country. They are different in each mission station, and just as every child's problem is an individual problem, so the problem of each mission must be studied and solved separately.

It is quite clear, however, that in a general way these problems are all the result of growth—growth in power or national ambition or governmental development, or even growth in Christianity. The national churches of China and Japan, the development of their native leadership, are the very results for which we have been laboring, and we should rejoice that these people wish for their own institutions, and that they possess the leaders capable of taking over much of our control. Such transfers should not be attempted rashly, but they should be made with unselfish joy wherever the time is ripe.

But if all our control is ultimately given over, will it mean the end of foreign missions?

Our vocabulary is unfortunate. Nothing shows our progress more truly and subtly than the way in which many are trying to avoid the words "mission" and "missionary," and readjust their use of the word "foreign." We have spoken hitherto of our foreign helpers in China. Now it is their turn to speak of our delegates as the foreign helpers. Chicago Congregationalists would not enjoy having their churches called "missions," and so we must find some other term for that which the Chinese stations have outgrown.

But there are certain relationships which we must not sever. Perhaps we can make this clearer by returning again to our simile of the grown-up children who have gone out to homes of their own. It is time for the father and mother then to become the truest of neighbors, neighbors in the Christ sense of that wonderful word. Is there trouble or need of any kind? They are ready to give their time, their money, anything which will be of help. Are they acquainted with some great Person who has transformed their lives? Then they will above all else hasten to foster the acquaintance of their children with that wonderful Friend. And will they not also enrich their own homes and lives, that by living at the highest level, they may help in every way to lift their children's lives into the best social relationships?

So we Congregationalists of America must be ready to give our money still, when necessary, to our children-neighbors across the sea. Above all, we must continue to make Christ known—not the Christ of theological and denominational divisions, but Christ, the divine Friend, who belongs to those of every race and land. Where our representatives

cannot teach His Scripture, they may yet live according to His precepts.

And finally we at home must lift up our way of living. If we are to continue to send out Christ's messengers we must incessantly watch our own hearts and motives. Only as we live in His way, here in America, can we speak convincingly of Him abroad. Otherwise the things we do will drown the Gospel message we whisper. If we would continue to lead these other people in any sense, it must be by genuine service. According to this wider definition, "Foreign Missions," or our part in the world-wide neighborhood of Jesus Christ, is very far from its conclusion. Indeed, it is only in its glorious beginning.

PROGRESS IN TURKEY

THE method of Christian approach to the people of Turkey has undergone a decided change since the work has become largely for the Turks. Instead of formal services and the practice of a religious ritual, the missionaries are presenting the results of our religion as they are exemplified in social relations, fraternal contacts, and Christian character. The Turks' conception of Christianity is in the form of an extensive ecclesiastical establishment expressing itself in forms and ritual intensely national. The new presentation is that of the Christian life based upon the life and teachings of Jesus Christ and touching humanity upon all sides. The Moslem is ready with every kind of rebuttal for each argument presented for the truth of Christianity, but he has no defence against the power of Christian love revealed in a devoted life and demonstrated in daily contacts.

Some are raising the question why the American Board remains on in Turkey when its missionaries are not permitted to teach the Bible or hold religious exercises in their schools. The desirable results of the decision to keep on with the work for Turks are already appearing in the way prejudice is being broken down, inquirers multiply, and new common grounds for coöperation discovered. As progress is made in these directions, greater freedom is granted and restrictions diminish. While the Turk may yet resent "Christianity," he has no controversy with the life and character of Jesus Christ.

A missionary who has lived many years in Turkey, in August wrote as follows:—

Three years ago, the people of Turkey were expecting mission schools to withdraw, and expressed surprise that they should desire to remain.

Two years ago, Turks in generous numbers began to attend mission schools, hoped that these schools would not be closed by the Turkish Government, and discovered in them that development of character which every parent covets for his children.

One year ago, pupils flocked to mission schools by the hundreds; and the majority of most schools came to be Turks. They offer as fine young material for development into a worthy Turkish citizenship as could be desired.

Now, not only are Government officials in large numbers endeavoring to get their children in these American schools, but the Government itself is asking for room in the schools for pupils of special merit which it desires to have the education offered by these institutions.

The leading editorial in the *Ikdam* of July 20, 1926, one of the oldest and most influential Turkish papers of Constantinople, said:—

In order to be able to illuminate this country, in order to wake it up, we must work like the missionaries. Patient like the missionaries, self-sacrificing like the missionaries, possessing, like the missionaries, the strength of persuasion; like the missionaries, combining various kinds of knowledge with the conviction of the heart. When this time comes, it will be our fortune to be successful in awaking the people of our land.

There is no Moslem field in the world that more needs the Gospel and that presents more reasons for pressing on with the message of the Gospel of love delivered through institutions and lives permeated with its beauty and power.

J. L. B.

THE AFRICA MISSION CONFERENCE IN BELGIUM

THE International Foreign Missionary Council, led by its Secretary, J. H. Oldham, has been making a special study of African conditions. The *International Review of Missions* devoted its entire July double number to the subject. An international Conference on Christian Missions in Africa is assembling near Brussels, Belgium, as we go to press. Some 250 delegates are to be in attendance, including Government officials, educationalists, and African Christians.

In Africa, more than in any other part of the world, Islam and Christianity are contending for the mastery. Within the lifetime of some who read these lines has this vast continent emerged from the unknown and unexplored into the main stream of human activity. Africa has vast potential wealth attracting great Western capital. The economic problem is overshadowed by the political, created by the government of a people of a backward civilization by a race of advanced civilization.

Contacts with the West in commerce, in education, and through the wide dissemination of Christianity have awakened the native races to a rising consciousness of their own capacity, and to a sense of injustice that their ancestral lands and their natural prerogatives are passing from them into the hands of dominant foreign nations. Lord Balfour once referred to this African situation as

entirely novel in history, one to which there is no precedent or parallel in the memory or experience of mankind.

Not only is Africa exploited by the white nations, but Asiatics are seeking her shores and demanding a place for surplus populations. In addition to the conflict of color, civilization, and religions, missionaries have carried into the country sectarian differences which seem more divisive among the Africans than among the nations of the West. In few, if any, fields is there so insistent a call to lay aside differences that separate and to unite upon the ground of oneness in Christ and in a common Father.

It will be seen, therefore, that this Conference is very opportune. It will be attended by representatives of all of the Mission Boards working in Africa, as well as by representatives of other interests in that continent. Those who will speak for the work of the American Board in Africa are Secretary Ernest W. Riggs; Rev. A. E. LeRoy, Adams, South Africa; Rev. Frank T. Meacham, Chikore, Rhodesia, South Africa; and Mrs. Clara D. Bridgman, of Johannesburg, South Africa; also, one of our missionaries, Rev. John T. Tucker, Dondi, West Africa, will represent the United Church, Canada; and Rev. J. C. Olden, pastor of Plymouth (Colored) Congregational Church, Washington, D. C., will speak for the Colored Congregationalists in America.

It is expected that Mr. Riggs, Mr. LeRoy, and several others who were in attendance upon this Conference, will be present at the Annual Meeting of the American Board in Akron, Ohio, late this month, to report upon this most timely and significant gathering.

THE AMERICAN BOARD AT AKRON

THE American Board has been holding annual meetings for considerably over 100 years and these occasions have come to be recognized as unique spiritual experiences for those who are privileged to attend. No other denomination holds a meeting of this sort, where a series of days is devoted to the discussion of the extension of the Christian Faith throughout the earth. In no other denomination do the missionaries have such a chance to report directly to the constituent body they represent on the far scattered front. In no other assembly that we have knowledge of are the affairs of the Kingdom discussed in an atmosphere of such freedom and breadth. As a visitor at a recent meeting of the Board remarked, "To attend a meeting of this kind is a lesson in world geography, in world progress, and in internationalism from the standpoint of the program and mind of Jesus Christ." Yes, the American Board meetings are unique affairs.

The coming meeting in the First Congregational Church of Akron, Ohio, of which the Rev. Lloyd Douglass is pastor, October 26–28, bids fair to register a high-water mark of interest. The program is built around the discussion by missionaries, Board officials and Corporate Members, of future policy in not less than four of our fields. In respect to Japan, China, Rhodesia, and Mexico, it may be said that policies are under consideration which will vitally affect the future of the work, and in one instance at least the very existence of the mission.

When the Congregational churches, through their National Council, assumed control of the American Board, they undertook not only the responsibility for the financial support of the work, but also for shaping its policies throughout its mission fields. We wonder if all our Corporate Members realize how grave the new responsibility is, especially those who have come upon the Board by virtue of their being delegates to the National Council. Their attendance upon meetings of the Board in recent years, when great decisions are made and when the committees and officials of the Board are elected, has not been reassuring on this point.

We trust that at Akron any cause for apprehension as to the members of the Corporation and the constituents of the Board generally entertaining a deep and efficient interest in its affairs may be dissipated once for all. For rarely in the history of this honored society have those appointed to administer its affairs craved more earnestly the wisdom and coöperating help of the real Board, that is, the body of Congregational members, than now.

In addition to fundamental questions relating to the missions, the problems and processes of merging with the three Woman's Boards and of conserving their wonderful machinery and spirit for educational and promotional ends will come to the front in a special paper to be presented by the Prudential Committee; and the policy of the Board as affected by the financial situation will be discussed in the light of twelve months' history since the same matter was presented at Washington.

The array of speakers is unusually attractive—the sermon by Dr. Jay C. Stocking, of Montclair; the first address of the new President, Dr. Rockwell Harmon Potter, reporting upon his observations in India; Dr. Charles S. Mills, as representing the Commission on Missions; Dr. Albert W. Palmer, lately of Honolulu, now of Oak Park; eminent laymen yet to be announced; and (always best of all) a splendid array of missionaries fresh from their fields, some twenty-five of them, of whom the venerable and honored Dr. Robert A. Hume, of India, is the most conspicuous representative. Missionaries we have been hearing about and reading about for years, like Dr. Beals of India and Ray Phillips of Africa, will be there to greet all who are fortunate enough to attend. All the signs point to a great occasion.

THE WORLD WINDOW

By C. H. P.

Dr. Mott at Rattvik

At the meeting of the Committee of the International Missionary Council at Rättvik, Sweden, July 17–26, referred to elsewhere in this number, Dr. John R. Mott, the Chairman, gave an interesting report of a recent journey to Eastern lands, in behalf of the better organization of the missionary forces of the world. During six months he traveled not less than 40,000 miles. This is the latest of many similar trips, the earliest being in 1895, when he was in Sweden, for the purpose of organizing the World Student Christian Federation. He shared with his fellow committeemen at Rättvik some of his most recent impressions in the Island of Sumatra. He was greatly impressed by the content and character of missionary work among the savage Bataks. He expressed the opinion that Sumatra offers an overwhelming missionary apologetic, in view of the fact that these Christian Bataks but yesterday were savages and cannibals. New Zealand he characterized as the "front line of civilization." He was impressed by the symmetrical development of the life of the people and their recently achieved international vision and outlook. An extensive visitation was made in the Netherland Indies, where there are 40,000,000 Mohammedans, who are contesting the ground with Christianity, inch by inch. The great Christian Church, which has been gathered by the Dutch missionaries out of Mohammedanism, is the best evidence of the possibility of reaching the men of Islam.

The Day of God

In Japan Dr. Mott was impressed by Archbishop Nicolai, of the Russian Church, who appealed to him as a man of real spiritual power. As to China, the existence of an impressive anti-foreign feeling, particularly seen in the organization of the Anti-Christian Movement, challenged sober attention. Dr. Mott regarded this Movement, not so much a menace as an opportunity. He considered that a fresh apologetic is needed for Christianity in that country. Dr. Mott considered that the center of gravity of the world's thought and life has shifted in recent years to the Pacific Basin. He dwelt upon the number of grave and pressing problems centering in that region which engross the attention of the world, citing particularly the problem of racial contacts. The Pacific Basin, he said, is the zone of friction and misunderstanding. Other topics dwelt upon by Dr. Mott were the growing sense of community interest around the Pacific, both among Christians and non-Christians, the renewed activity of the non-Christian religions, and certain forms of religious syncretism, existing in movements all over the world, indulged in by students who are thinking apart from the facts. Dr. Mott described the world situation today by the phrase of St. Peter, "the day of God."

Dr. Mott's Plans

At the same meeting at Rättvik, Dr. Mott felt constrained to decline the call of the Committee, looking to his devoting his time exclusively hereafter to the affairs of the International Missionary Council. His lifelong activities in behalf of the Y. M. C. A. movement in foreign lands, bringing to him most valuable contacts with business men around the world, and the opportunities incident to the leadership of the Student Christian Movement, he felt were not antagonistic, but rather supplementary to his service in behalf of Mission Boards. He does expect, however, from now on, to devote much more time to the work of the Council. In consultation with the Committee at Rättvik, he agreed to undertake the following lines of service, in addition to his ordinary duties as Chairman:—

1. Collaborating with his colleagues and others in augmenting the appreciation of the spiritual forces of the world-wide missionary movement, this to be done more by personal contacts and quiet influence than by public speaking.

2. Enlisting the choicest spirits in the new generation, particularly among students. He considers that missionary leaders like himself should be consistently on the lookout for young men of character, just as Mr. Moody, the evangelist, some thirty years ago, laid his hands upon men like Robert E. Speer and the others who organized the Student Volunteer Movement.

3. The devising of ways, in consultation with national and international agencies, for a larger force of laymen dedicated to the world task of the church.

4. A fresh consideration and presentation of the distinctive Christian message in its appeal to the best prepared minds both in the Occident and in the Orient.

5. Devotion to the cause of better race relationships throughout the world.

6. The discovery of persons or groups who will coöperate with the International Council in special lines of investigation and study—men who are qualified to make contributions toward the major missionary problems of our times.

7. Assist in forward movements of the Mission Boards, as desired by missionary leaders.

8. The bringing about of closer collaboration between the International Missionary Council, the National Councils of mission lands, and similar bodies, both at home and abroad, to the end that the Council may render better service to these

bodies and to the Mission Boards whom they represent.

9. Devotion to the building up of a world Christian fellowship.

General Feng at Moscow

Mr. Liu, the Chinese delegate at the Rättvik meeting, in charge of the Y. M. C. A. work at Canton, traveled to Sweden via Siberia and Russia, stopping several days at Moscow for the purpose of interviewing Gen. Feng Yu Hsiang, the Christian military leader, who is living temporarily in a suburb of that city. Mr. Liu was impressed by Feng's sincerity and patriotism. He considers that he is in retirement, "biding his time." He expressed no opinion as to the purpose of the visit being the formation of intimate relations between Feng and the Soviet leaders. This, of course, is the reiterated charge of his enemies in China. Asked as to what forces were holding together his army in China, General Feng said, "My army is kept true to me and our patriotic purpose by two books: the Bible and Sun Yat Sen's work, 'Industrial Development of China.'" The accepted basis of the army religiously, he emphasized, was Christianity. "Politically and industrially, our program is that of Sun Yat Sen, and his book circulates among our officers and men in quantity second only to the Word of God."

The Program of Sun Yat Sen

Mr. Liu was asked by the writer to explain the views of Sun Yat Sen. Condensing his remarks, the program of the late leader of the South China provinces may be stated as follows:—

1. *Nationalism*—interpreted not in a narrow and exclusive way, but in the sense of full autonomy and freedom to direct her own affairs and live her own life.

2. *Democracy*—This involves three stages, in view of the fact that the masses are ignorant and not ready for political control.

a. The stage of militarism, where reliance upon force is essential, but it will be force for the sake of something better to come, force as a stage of evolution. This is China's status today.

b. The stage of control by the educated few, an intellectual oligarchy, holding power in trust for the people at large. This he had hoped to achieve at no distant date.

c. True democracy, possible only when by education the people are in a position to take charge of their own affairs.

3. *Socialism*, by which Sen means not the socialism of Europe, but governmental regulation of capital, with ownership of certain basic industries such as railroads and mines. He advocated a land policy which would equalize opportunities and rule out the holding of needed land for speculative purposes. Each owner would be required to register his valuation on which his land is to be taxed and on which the government can take it over at any time.

Mr. Liu confessed to being deeply impressed by the obliteration of national and racial distinctions under the Soviet *régime*. "Russia," he said, "is the only country where a Chinese is received on equal terms with the nationals of the European and Western lands." He considers that General Feng, adopting the political ideas of Sun Yat Sen, is the only Chinese leader who has come to the front with a constructive program for that distracted land.

Christian Students Instructing Russian Farmers

World Call describes the new form of agriculture in Russia, which is termed "collective farming." The Russian peasant is an incorrigible individualist. He wants the land and the fruits thereof to be his own. The Communists admit the failure to introduce communal farming to any appreciable degree. In the new system large tracts of land composed of plots owned by individuals are worked together and there is joint ownership of heavy machinery, such as tractors, reapers, etc. The profits are divided among individuals according to the amount of work and investments contributed by each. The soil of Russia is favorable for cultivation by means of tractors. In October of last year there were in the country about thirteen thousand five hundred of these machines. Since then the Government commercial department has purchased ten thousand Fordsons in one lot.

The American Christian Missionary Society has made arrangements with the Russian Reconstruction Farms and the Council of the All-Russian Evangelical Union for sending out each summer from the Bible School at Leningrad a group of students who will give instruction in the methods of tractor farming and in the general conduct of modern agriculture. Government representatives will make clear to these students the methods of organizing collective groups, the requirements for receiving Government assistance, etc. The students, most of whom come from the villages, will go, not only to preach the Gospel, but also to organize their brethren for effective Christian living.

American Catholic Benevolence Increases

Catholic Missions, in its account of the annual meeting of the International Council of the Pontifical Work for the Propagation of the Faith, which was held in Rome last March, says that the contributions of the whole world in 1925 amounted to forty-one million Italian *lire*, an increase of two million over the previous year. Monseignor Quinn brought with him $900,000 collected in 1925 in the United States, an increase of 40 per cent over the amount collected in 1924. This contribution from the United States represented one-half of what was collected for the Propagation of the Faith in the whole world.

Bombay's Social Work

The "Directory of Social Work in the City and Island of Bombay," which has just been published, contains a list of about seven hundred institutions. Bombay has a population of a million and a quarter.

IN EMIN EUNU SQUARE, STAMBOUL, CONSTANTINOPLE

The safety zones, traffic policemen, clock, and shelters for those waiting for street cars are new features

POSTAL CLERKS IN THE CONSTANTINOPLE POST OFFICE, MEN AND WOMEN

THE PROJECT PLAN

By CHARLES EMERSON BURTON

The General Secretary of the National Council suggests here the "heartbeat in our missionary work."

WHAT is the project plan? For missionary societies it is the asking people to contribute for doing something that they are interested in rather than simply contributing to a budget of an organization in which they may have confidence. Instead of giving simply to the budget for educational or medical work they give to a definite school or hospital; instead of giving to foreign missions they supply the support of a foreign missionary; instead of giving to home missions they promote the work of a home missionary church, etc.

The apportionment plan was needed. Now the apportionment plan needs something of this kind to make its heart beat. We do want to know what our share of the great work of the church is, but there ought to be life blood coursing through our knowledge.

This is not a new plan. Many of the larger churches support their own missionaries and finance specific pieces of work. For years the woman's organizations have conducted their activities on the "pledged work" plan. There is no thought of discontinuing either of these methods; but it is planned to make what is being done along this line the nucleus around which will gather plans for assigning in the shape of projects the entire apportionment asking of the churches.

This is to be done through the state so far as the state leadership assents to the plan and coöperates. The state committees will be furnished with lists of projects graded to the needs of associations and churches, small as well as large, so that the state committee can re-distribute these projects as desired. It will take time to perfect such a widespread endeavor, but the missionary offices are now prepared to begin this endeavor at once and energetically.

It offers the advantage that many women are already trained in this process and can teach the whole church. There is no part of the reorganization plan which is more important than the incorporation of the forces and experiences of the woman's organizations into the entire body of church activity, and the enlistment of all the active forces in the operation of plans which these organizations have proved effective. It means capitalizing in one hundred per cent of our work the best experience of the past, and this experience will mean less floundering in the working out of the plan.

Obviously it will not be feasible for every church to maintain personal correspondence with particular missionaries. Where the entire budget of a missionary is provided by a church this is possible. At the same time it will be practicable to furnish very intimate information concerning the work which a church is doing through its missionary contributions, and every effort will be made to make this a vital part of the project plan. On occasion, missionaries from the field and workers in the homeland will be available for speaking tours among the churches interested in their work. State papers will be furnished material calculated to make real to the givers the work which they are doing by their gifts. Circular letters will be possible; stereopticon lectures will be furnished; at the same time general information concerning the entire work of the denomination will be provided for all the churches.

It is expected to have this plan ready for its launching in time to give some leverage to the Every Member Canvass campaign of next December. Yes, some one will say, this is another scheme for raising more money. Of course it is. It is not a sin to raise money for missions. It is a sin to keep missions uninteresting. It is a virtue to put heart into the missionary work and spirit into the missionary operations. It is sure to strengthen the morale of those on the field and to make them feel their closer ties with the church at home.

Much will depend in the operation of the plan upon voluntary work, especially in the state and association committees, as well as upon the effective cooperation of the woman's unions and woman's branches. Moreover, inasmuch as considerable readjustment is being made in state organizations, it is suggested that this plan be taken into account in the make-up of the working forces of the associations and the conferences so that those who have had experience in this work may be available for leadership here.

There is a special committee of the Promotional Council for this work consisting of C. E. Burton, Chairman; Miss Helen B. Calder, Superintendent Walter H. Rollins, Mrs. J. J. Pearsall and William S. Beard. Questions or communications may be addressed to any member of the committee on any phase of the plan; to Miss Calder at 14 Beacon Street, Boston; to any of the others at 287 Fourth Avenue, New York.

A SAMPLE "PROJECT"

How It Works for the American Board

By SECRETARY EDDY

This term "project" will have new meaning in many churches this autumn. Dr. Burton's article, on the preceding page, has described the plan and the purpose, and has touched upon the hoped-for results which are in sight. The American Board and the Homeland Societies are now dividing and subdividing their work in order that every state may have an attractive list of projects.

WE are counting heavily upon the success of this plan. In the experience of the Woman's Boards, it has been proved through the years that giving to a definite object, accepted as "pledged work," need not decrease the deep sense of loyalty to the whole work. If to this loyalty a note of novelty can be added in the use of the new Project Plan, and if new friends will be created for the work by this method, then let us all heartily join hands in making it a success.

The acceptance of the plan implies a heavy task, for when the full projects have been outlined and laid before the states, they must then be subdivided to the associations of churches in those states that desire this new arrangement. After January 1, it may be possible for associations of churches again to subdivide the projects, in correspondence with the Boards, so that local churches can know the exact point where their gifts will go to work. Thus an individual church can give its $100 or its $1,000 to a definite piece of work, somewhere in the world, and its interest must without question be increased by such definite investment. The Board expects to be ready to present definite information for educational use as rapidly as desired by the states.

A SAMPLE PROJECT[1]

Study the project, for instance, which is to be offered to the state of Vermont. The total sum to be raised in that state is about $32,000, for the combined work of the American Board and the Woman's Board. Of this amount nearly $23,000 has been practically assigned; but $9,000 in addition must be prepared for definite subscription.

We find upon examination that we are offering Vermont work in ten different countries, representing not less than thirteen missions. The list includes the support of several women workers, with whom the churches are acquainted; the salaries of a half-dozen American Board missionaries, with smaller amounts for at least six particular institutions. There is a fraction to be invested in at least three different hospitals. Evangelistic work in not less than six separate fields is represented.

All of this will furnish abundant opportunities for development of educational plans and programs centered upon these fields and these workers, so that the churches in Vermont shall see their investments more clearly than ever before. The items will look somewhat as follows, to list a small portion of them:—

I. China	
1. Foochow Mission—Abbie B. Child School, Diongloh	$700
Wenshan School, Foochow	250
2. Shaowu Mission—Charles L. Storrs (in part Proctor Union Church)	2,000
3. North China—Earle H. Ballou (in part Bellows Falls, Springfield, Ludlow, and Chester)	1,400
Balance Ballou budget	1,500
Dr. Charles W. Young, correspondent, Peking Medical College—Orange Conference	1,000
II. Japan	
Miss Edith Curtis, Osaka	1,800
Katsuyama Kindergarten, at Matsuyama	400
General evangelistic work among women and girls	130
III. Turkey	
Part salary of Dana K. Getchell, Salonica, "a new opportunity in Ancient Greece"	1,250
Balance support budget and general work under Mr. Getchell	1,000
Miss Mary D. Cashmore, Aleppo, Syria	1,100
Gedik Pasha School, Constantinople ("Love Conquers All" is its motto)	312
Cæsarea general work	100

Here is a section of $12,942; the list of the rest of the $32,000 total would bear a close resemblance.

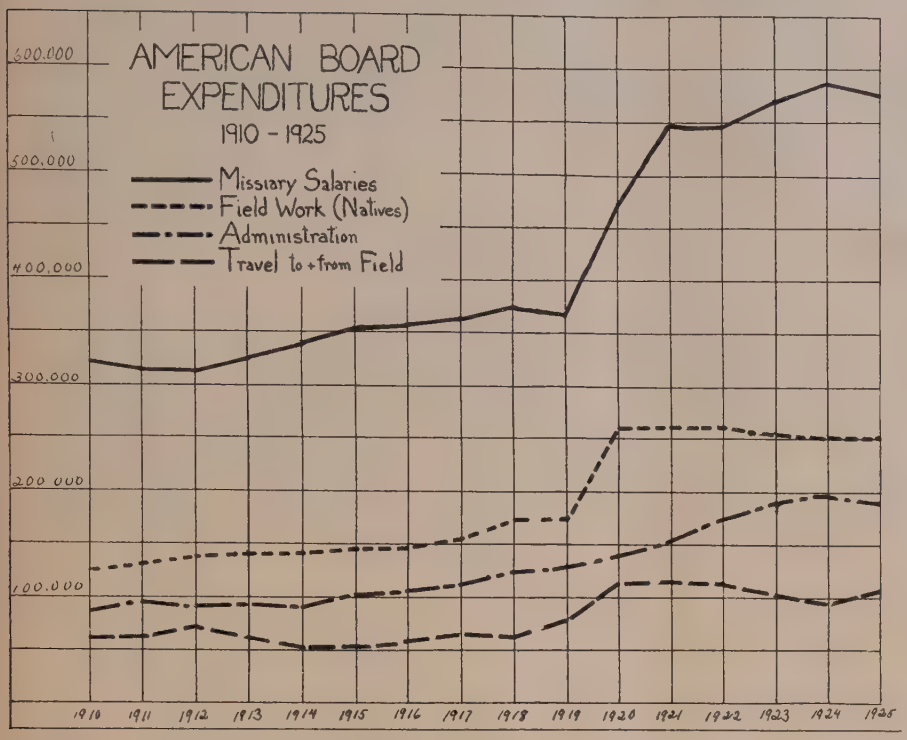
In compiling the projects to be assigned to this state, the first consideration was the list of pledged work already carried by the women under the W. B. M., including the support of two Vermont girls. Then the "native sons" of this state must naturally be given for support to the localities that know them best. In this number of the *Herald* is the story of how the Union Church in Proctor has pledged itself to raise an outfit for the Chinese Dispensary at Kienning, in the Shaowu Mission, where Charles Storrs is at work. Here is a vital contact which must be preserved.

Four churches in the state are now contributing their gifts toward the support, at Tientsin, of Earle H. Ballou, who, as well as his wife, is Vermont born. This contact must also yield strength to the plan. Instances like these will undoubtedly be rapidly multiplied in the future under the Project Plan.

[1] This "sample" has not yet been voted upon by Vermont, and our use of it here in no way commits that state. It seemed well suited to make plain the nucleus of interest upon which an assignment is built, and the way the project committees are going to work at their tasks.

LOUD SPEAKING GRAPHS

Explained by Assistant Treasurer Belcher



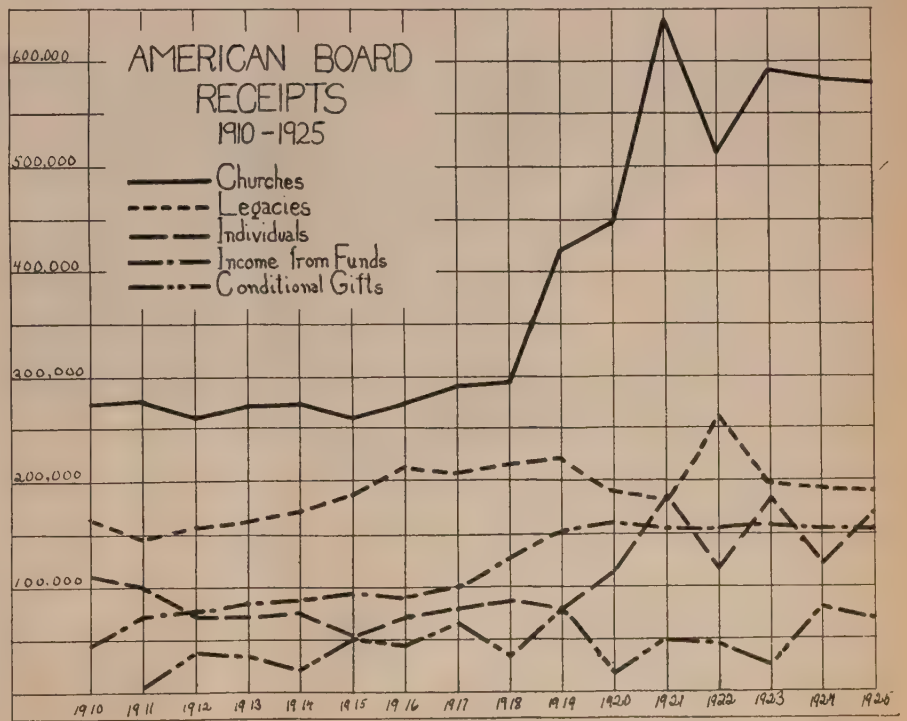
THE graphic representation herewith of the sources of the American Board receipts and the items of American Board expenditure for the last fifteen years brings out very clearly the reason for the financial problem which is pressing so heavily on the Board at the present time. In our consideration of these charts, we will first consider the one showing the various items of expenditure.

1. *Missionary salaries.* The largest item of expenditure is that of the support of missionaries, and in the upper line one sees reflected the increase in cost of living that has come to the missionaries on the mission field, as well as to people in our own country. This movement came following 1919, when it was necessary to quite generally increase the basal salary in most of the missions. There are still one or two places where the present salary basis is insufficient, and in justice to the missionaries, an increase should be made by the Prudential Committee.

Of the total increase from $321,000 to $598,000, two-thirds is due to the larger basal salary; and one-third is due to the increased number of missionaries supported during this period. A comparison of our percentage of increase in basal salary over this period with government figures, shows it to be somewhat less than the increase in cost of living over the same period.

The only real control which the Prudential Committee has over the line of missionaries' salaries is that which can be exercised by decreasing the number of new appointees, and the decreased amount in 1925 was due to this fact.

2. *Field work.* The appropriations for the work on the field which go toward the support of the native preachers and teachers and the running expenses of hospitals, has about doubled in the last fifteen years. It must be remembered that the cost of living for the native workers on the field has advanced, making its demands for increased amount



of appropriation. It is through this item of expenditure that our progress in the years ahead should more generally be made, due to the policy of handing over as quickly as possible responsibility to the native workers.

3. *Administration and promotion.* These costs have followed the normal increase necessary with the increase of the work and the increased cost of salaries and clerical wages at home. Some of the increase in the last few years is due to our share of the cost of the denominational promotion work.

4. The outstanding fact brought out in this graphic representation of the Board's expenditures is that of the demands laid on the budget of the Board by the necessity for proper and adequate support of the missionary on the field. While the Prudential Committee must scrutinize carefully the appropriations, and must make a budget that should come within the limits of available income, they are facing the fact that only to a small extent are the items of expenditure controllable, and that in the case of the larger item—that of the support of missionaries—they must accept the expenditures that are necessitated by a proper and adequate support of the missionaries, exercising control only through a policy of curtailment in the number of missionaries appointed.

We turn now to the chart of Receipts in order to answer the question: "How are these various expenditures to be met?", and we find brought out two important facts.

We notice that the four lower lines occupy nearly the same place on the vertical scale in 1925 that they did in 1910. In other words, these sources of income cannot be counted on for much increase over a period of years. We notice, too, that from one year to another there is a fluctuation that makes very difficult the forecasting of income from these sources, thus adding to the problem faced by the Committee.

It is very apparent that if expenditures are going to impose demands on the Board, and if the four lower lines on the receipt chart show relatively little opportunity for stimulation, the real crux of the Board's financial problem is in the upper line —*Receipts from Churches.* As we view this line, we see in the last half of the period very appreciable increases, culminating in the record peak of 1921, when, in addition to the regular apportionment gifts, the Board received a part of the Congregational World Movement Emergency Fund. The following year this special source of income was removed, and we were dependent wholly on the apportionment receipts. These increased in 1923, but the last two years have shown a slight falling off, the decrease due to reduction in the percentage allowed to the Board. The trend of this line for 1926 and the subsequent years will determine whether or not the American Board will be able financially to maintain its present work, or whether, as stated at the National Council Meeting at Washington, it will be necessary to take steps toward a permanent and long-time curtailment of the expenditures. We hope that the publication of a similar chart five years from now will show that this line of "Receipts from Churches" is following the upward path to victory.

THE UNIVERSITY ENTRANCE, STAMBOUL

This Constantinople institution has recently opened its doors to women students

MEETING OF THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL AT RATTVIK, SWEDEN, JULY 17-26, 1926

In the center, at the table, Dr. John R. Mott, Chairman; at his right, J. H. Oldham, at left, Rev. A. L. Warnshuis, secretaries at London and New York; next to Oldham, Baron van Boetzelaer of Holland; next to Warnshuis, Professor Schlunk of Germany. First figure at table on right is Mr. Braga of Brazil; above him is Mr. Lundahl of Sweden, host of the occasion; directly behind Mott is Rev. William Paton, secretary of National Council of India; at his right is the Bishop of Salisbury, of the Anglican Church. Miss Gollock, editor of "International Review of Missions," is against the wall on the left, behind Baron von Boetzelaer. Dr. Patton, seated, at extreme left of group.

"I BELIEVE IN THE HOLY CATHOLIC CHURCH"

BY SECRETARY CORNELIUS H. PATTON

DO we so believe? Glibly we repeat the Apostles' Creed with its declaration of a universal Church, a universal faith. How many of us carry that faith beyond the realm of pious ejaculation? How many of us believe in the Church of Japan, of China, of India, of Africa, as integral parts of the world-embracing fellowship of Christ? How many, so confessing, show their faith by their works of intelligence and love?

Twenty-five men and women, sitting for nine days about a table, in a remote town in Sweden, engaged upon the affairs of Christ's Kingdom all over the world, themselves representing many churches, many lands, could and did say, "I believe in the Holy Catholic Church," as an act of faith and in the demonstration of world fellowship as an achieved fact so far as the extension movement of the Church is concerned. Back of them were the Protestant mission boards of Christendom, whose constituents should rejoice to know of the progress of international Christianity in its out-reach upon the non-Christian world.

About that table at Rättvik, Sweden, Christian leaders from North America, South America, Europe, Asia, and Africa, looked one another in the face and realized that, while carrying no authority and seeking no standardization of doctrine or method, they were expected by the constituent bodies that appointed them to act in behalf of Christian coöperation on the widest possible scale—in a word, to consider themselves an unofficial yet effective board of strategy for the winning of the world to Christ.

It was the meeting of the Committee of the International Missionary Council, of which Dr. John R. Mott is chairman, and which serves to conduct the affairs of the Council between its somewhat infrequent meetings. As for the Council itself, it will be recalled that it was brought into being at Lake Mohonk, New York, in 1921, as the successor to the "Continuation Committee" of the Edinburgh Conference of 1910. This undoubtedly is the most inclusive Christian body in existence today, embracing as it does the mission boards of National and Free Churches of Continental Europe, the boards of the Anglican and Free Churches of Great Britain, the sending societies of Australia, New Zealand and South Africa, and of course all the Protestant foreign missionary boards of North America, together

with representatives of the various mission lands.

The personnel of the group may be made out from the photograph above, and when it is added these all met in such accord that one was scarcely conscious of racial, national or denominational distinction, it will be realized what an effective bond of Christian fellowship and unity has been secured in this important department of Christian work.

As for the place, the invitation of the Swedish Conference of Mission Boards was accepted, and they offered us the use of their missionary rest-home on Lake Siljan, about two hundred miles north of Stockholm, in picturesque Dalecarlia, "the heart of Sweden," where the people, both men and women, still wear the quaint and becoming costumes of mediæval times. The lake was beautiful, reminding one of Winnepesaukee in the White Mountains, and the hospitality of the Swedish friends was boundless. Naturally the assembling of such a group in such a spot was something of an event throughout the countryside. We were at the latitude of Southern Greenland and the long twilights made electric lights almost unnecessary. One could read a book out of doors at 10 P.M.

What occupied these men and women during nine long and hard-working days? What interests brought them over wide seas and continents to such a remote location? The Bishop of Salisbury, chairman of the National Assembly of the Church of England, one of the busiest men in the world, felt that it was worth going to Rättvik, just to witness and enjoy the fellowship of the occasion. Certainly he enriched the fellowship by his wise counsel and gracious presence. But there were practical questions and measures a plenty. For one thing there had to be considered the staffing and management of the offices in London and New York during a period of two years, together with the providing of a program for the two secretaries, Mr. John H. Oldham and Dr. A. L. Warnshuis, and the drawing up of an international budget of expenditure. The *International Review of Missions* is the organ of the Committee and an editor had to be provided in place of Miss G. A. Gollock, whose Christian scholarship and editorial skill have been such a large factor in giving the *Review* its high reputation as a scientific, scholarly quarterly, and who feels that she must retire from service at an early date. The sessions were not without their quota of business detail of this kind.

The bulk of the time, however, was devoted to the discussion of large themes arising from the ferment of the world's today. Among these may be mentioned the intensified nationalism of our time, so gravely affecting the conduct of missions in lands like China, India, Turkey, and Mexico; the delicate problem of adjusting missionary control and policy to the rapidly developing indigenous churches; the strong growth of industrialism in Africa and the Far East, the hope being that the missionary forces working in conjunction may be able to save Africa and Asia from the untoward conditions so often prevailing in the west and the sad mistakes which underlie those conditions; the problem of racial contacts, peculiarly pressing in Eastern and Southern Africa, together with the associated problem of slavery and enforced labor; the opium question, which, notwithstanding recent progress, leaves much to be accomplished; the educational situation in China arising from the anti-Christian movement and the new regulations of the governmental department of education; and, last but not least, the application of right principles of religious education to the conduct of mission schools and the various cultural processes of the Church.

Topics of a more spiritual nature were by no means neglected. An entire session was devoted to the discussion of the missionary message in its relation to the non-Christian religions and the trends of modern thought, and the decision was reached to make a special study of this matter of basic importance with reference to the next meeting of the Council. The need of the spiritual emphasis both at the home base and on the field received large attention, and here the Bishop of Salisbury rendered high service in describing the experiences which have led to what he gratefully characterized as "a revival" in the Anglican Church. Many helpful suggestions were offered at this point. Notable indeed were the periods of worship and prayer, led with rare skill and delicacy of feeling by men like Max Yergen, the African; Fletcher Brockman, the Y. M. C. A. leader of China; Professor Schlunk, of Germany; Mr. Hawkins, the treasurer of the London Missionary Society; and others. Dr. Mott of course was much in his element in this connection, as indeed at every point.

More than a day was spent in planning for the next meeting of the Council. Out of many diverse judgments came finally the unanimous decision to meet in Jerusalem in March, 1928. At that time it is proposed that the Council of about eighty members should be expanded to two hundred, equally divided between the sending countries and the mission lands, America's quota being thirty-eight. From the mission lands, it is proposed to secure so far as possible members of the native churches, although missionaries will not be ruled out. Thus, for the first time in history, the churches of the East and the churches of the West will meet on equal terms to thrash out their problems together. It should be, is bound to be, a noteworthy occasion, and the fact that it is held in the common center of our faith should add much to the significance of the event. It was the choice of the men from Asia and Africa which determined the place, their feeling being that a worthy sentiment combined with considerations of convenience to point to Jerusalem as the scene of this assembly of the missionary forces of the world.

In general, of Rättvik it may be said, and it is the fact of largest significance, that in the sincerity of a deep conviction and in the hush of the sense of a Presence not of earth we could and did say together, "I believe in the Holy *Catholic* Church."

JULY, LAYMEN, AND MISSIONS

By WILLIAM S. BEARD

The Secretary of the Laymen's Committee of our Commission on Missions finds a good example set in the old Salem Tabernacle:

KIND Reader, how many meetings for the consideration of the world-wide work are usually held in any season in your church after July 1st?

How frequently do your church records for the last two hundred years reveal the story of mid-vacation, missionary meetings planned and attended by laymen only?

Even if you are the "electest" of the elect, I doubt if you would believe the same group of laymen would hold two such meetings in a fortnight in mid-summer. Yet this is precisely what has recently occurred in the old Bay State.

On a warm July night more than fifty laymen from twelve different churches met in the historic Tabernacle Church, Salem, to inform themselves about the work of their missionary agencies and to plan for their own coöperation in behalf of the *increased resources undertaking.*

They, the laymen, conceived the idea of this summer rally. They selected the individuals who received the invitations as representative of the North Shore churches. They met the nearly threescore guests at the door of the church, personally conducted them through the new house of worship, explaining in detail the cherished relics of the early days of the Board's life which constitute that church a shrine.

By their arrangement a layman was the chairman of the meeting, Mr. John Albree, of Swampscott, the moving spirit in this whole effort. At their invitation Dr. Spence, the pastor of the church, conducted a devotional service which, though brief, sounded a note to which everything else was keyed. With eager interest they greeted Mr. Elbert A. Harvey, member of the National Laymen's Advisory Committee and Chairman of the Massachusetts Laymen's Advisory Committee, as he gave the history of the *increased resources undertaking,* his own splendid devotion rather than any word of his urging the coöperation of his fellows.

Followed Professor Galt, of Peking University, with his scholarly description of the rising tides of China's self-consciousness; John W. Marsh with his gripping statement as to why he is to invest himself in saving Zulus in East Africa at $1,500 per year instead of selling bonds in the United States at $15,000 per annum; then the unforgettable Mrs. Bridgman, who made South Africa as near and as living as a man's next neighbor; afterward the Secretary of the Laymen's Committee with a brief plea for the homeland "projects," the finale being the suggestion by those men themselves of amounts which they hoped the representatives of the churches present would raise to swell Massachusetts' contributions to the *increased resources undertaking.*

The finale, did I say? Not the finale, for the laymen and some of their ladies saw to it that refreshments were served to the entire group. Furthermore, the laymen, without any womanly coöperation, presented Mrs. Bridgman at the conclusion of her address with a beautiful bouquet of roses. They did things just as laymen do!

But money does not bid fair to be the noblest result of that evening. These laymen, splendidly reinforced by Dr. Spence, and doubtless by other pastors also, are going to create a North Shore Congregational Laymen's League. They are going to band themselves together, not for the sake of eating, not to be entertained, but for the sake of a further coöperation with the program of the church to which they promised their aid when they became members. They are going to inform themselves about the world-wide work of the Congregational churches. The best part of it is, this plan is the idea of the laymen themselves. Watch out for the news of the next Rally, for the *Missionary Herald* will print the story.

Whence comes all this, you ask. This inquiry brings us to the story of the first meeting. Again we find ourselves confronted by a layman and his vision and desire. Mr. John Albree, who had attended the March dinner held by the Massachusetts Laymen's Committee at the Boston City Club, conceived the idea of a supplementary dinner for twelve of his men friends from eight churches, to be held at his beautiful home on the Swampscott shore. The guests were no sooner seated at the table than they began to ply Secretary James L. Barton with questions. They were in no mood to wait for coffee to be served for the meeting to begin, nor did they pause in their deliberations until the plans were formulated for the meeting earlier described.

Revere Beach with its myriads of humans of all sorts and kinds, typical of America's problem, just beyond them as they sat upon the piazza; out across the seas whose waters confronted them the other lands, every day nearer, they planned together, did these men, in the same spirit in which twelve other men planned centuries ago.

Be prepared for more news from the North Shore.

MISSIONARY ACTIVITY IN A UNION CHURCH

By HAROLD LADD SMITH, *Proctor, Vt.*

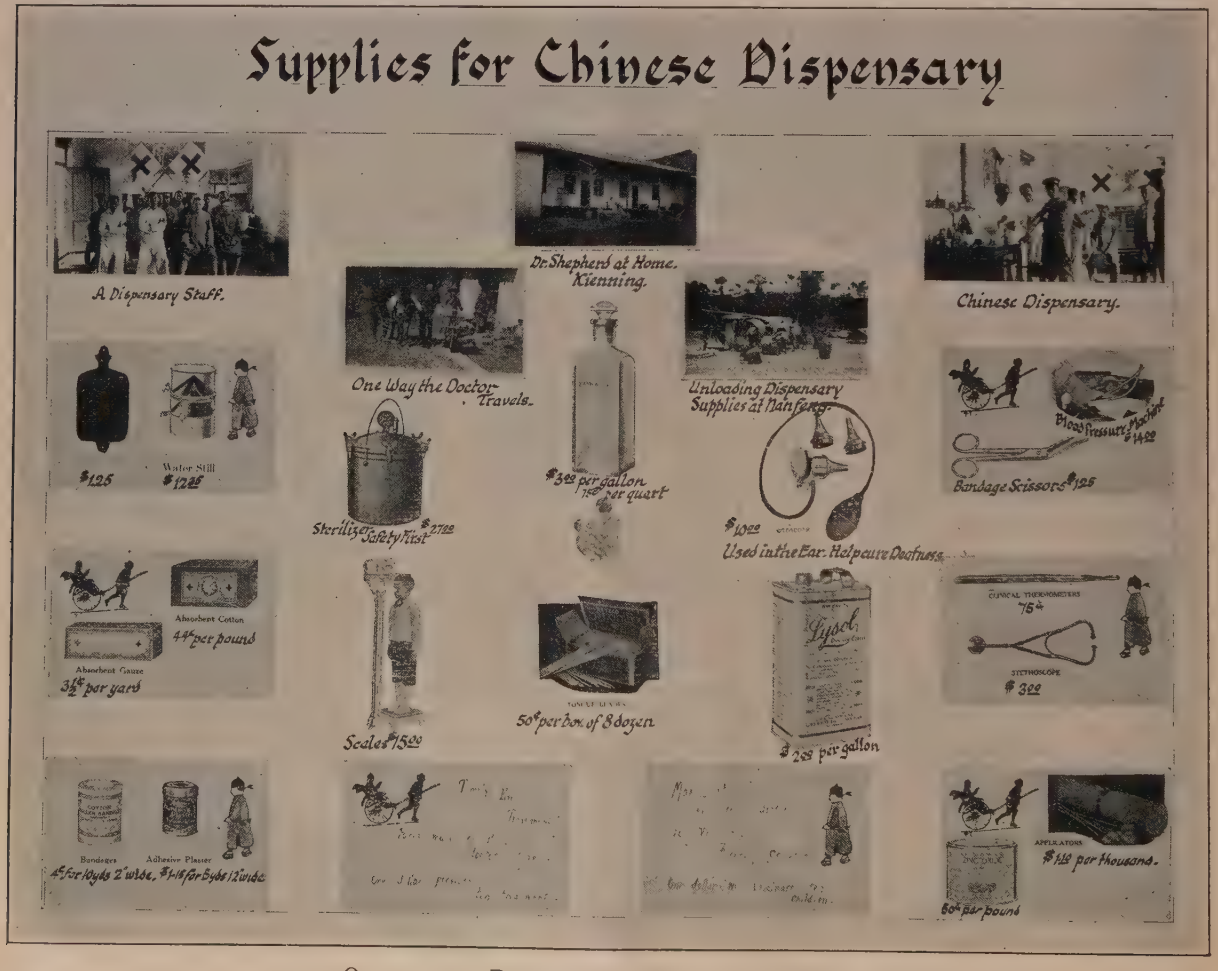
FOR years our Union Church was lukewarm on the subject of missions, owing to the lack of stimulus that comes from denominational guidance. The benevolent contributions were divided annually among the Congregational Foreign, the Methodist Home and the Baptist State work, but a formal receipt from the various boards was about the only reaction that we received and this naturally failed to stimulate any growth of interest among our church people.

It was felt that the attention of our people should be focused. There is little interest where there is ignorance. A definite knowledge of some specific needs and a realization of our part in helping to meet them, would result, it was believed, in a healthy growth in the missionary spirit of the parish.

It had been customary to wait until the end of the year to appropriate the benevolent funds on hand as shown by the treasurer's report. This plan had been followed since the founding of the church in 1890. About four years ago we adopted a forward-looking program. With the coöperation of various denominational boards we were put in touch with work that we could feel was our own—with needs that we could help meet. A budget was recommended and adopted at the annual church meeting. A definite task was set. The missionary work of the church school was directed in the same channels as the church program and the chairman of the missionary committee acted also as missionary superintendent of the church school.

MISSIONARY EDUCATION IN THE PARISH AT LARGE

It is always a problem to bring to the people news from the mission field. A letter read in the sparsely attended mid-week meeting does not reach the contributors and it hardly seems proper to break in to the Sunday morning service by reading such letters. We met the need by the use of parish letters. The committee divided the members of our parish into ten groups arranged geographically.



ONE OF THE POSTERS USED BY UNION CHURCH

Ten typewritten copies of extracts from letters from our mission fields are circulated two or three times a year from house to house. Each family passes its copy to the next on the list after the letters have been read. Thus the news from our friends in the field goes into about 125 homes, representing some 350 members of the parish. It is not an uncommon occurrence for the children and grown-ups to assemble for the reading of these parish letters. Is it surprising that our people give more generally, more generously and more gladly when they know in this intimate way of the needs and their humble part in meeting them?

As a result of this better understanding, it is with a wholesome interest that the parish turns out to meet in person the Methodist teacher from Tennessee whom we have supported for several years and whose interesting letters and Kodak pictures have won the love and admiration of the entire parish. There is not that old desire to avoid a missionary service when we have with us a man from our work in Shaowu, China, to which we contribute through the Congregational board. There is a feeling of personal pride and interest as one drives past the very country churches toward whose support we give through the Vermont Baptist State Convention and the Domestic (Congregational) Missionary Society. Missions thus are made real, concrete, the interest focused—brought about by a personal knowledge.

Benevolent contributions have more than doubled in the three years since starting this plan, and, what is more significant still, three times as many people in the parish are contributing to benevolences and sharing in the responsibility and opportunity to serve others.

So wholesome has been the growth that the salary paid our missionary in Tennessee last year alone exceeded the total benevolent contributions of five years ago. And, in addition to the Tennessee work, we help support four struggling churches in the state, contribute regularly to the Grenfell Association, the Near East Relief and the Kurn Hattin Homes; and, in the foreign field, we give to a mission in China and a leper hospital in Japan.

MISSIONARY EDUCATION IN THE CHURCH SCHOOL

The aim has been to present missions and the missionary spirit as the application of such everyday qualities as friendliness, loyalty, generosity, sympathy and service and not merely as a collection plate appeal. The interest, the prayers, the heart of the child are as essential for his Christian growth as the money and gifts are for the furtherance of the mission work at home and abroad.

Map talks, stereopticon slides, curio exhibitions, missionary stories and letters from our missionary friends furnish ample material for the monthly mission Sunday. The fall months are spent in the study of home missions with the interest focused in our work in Tennessee under the Methodist Board. Our school budget provides a scholarship for a boy in the mountain school, and the personal interest of the scholars is established by enthusiastic correspondence among both boys and girls. This results in a wholesome broadening of the horizon of both Vermont and Tennessee children.

Our Christmas gift social held the Friday evening after Thanksgiving is, in truth, a time of thanksgiving. At that gathering presents for the Tennessee friends are brought—by classes and individually—toys, dolls, clothing, needlework by the girls, scrap books from the little folks, magazine subscriptions from the older boys—and with it all a true joy of doing for others that is wholesome. This thank offering reaches our Tennessee friends in time for their Christmas celebration and we in turn decorate our church with the holly and mistletoe sent to the Green Mountains by our friends in the Big Smoky Range of Tennessee.

In the spring the interest is directed to foreign missions. Our church school has its definite work for the children of the Shaowu Mission in China under the American Board of Commissioners for Foreign Missions. In addition to the regular appropriation, for two years we have planned a project which culminated in our gift social in June. Having studied the work of the mission and consulted with our missionary, we knew there was to be a new school building for which tools would be required and so we planned to contribute tools. The smaller children brought in pictures of tools gleaned from catalogues and advertisements and these were mounted on a chart with the wholesale cost of each indicated. Early arrivals at the church school would pore over the chart, figuring out costs and talking of their individual or class plans. The eventful day arrived. A real carpenter's chest with a convenient slot in the top served the purpose. Each child or group came forward with the money they had saved and also a picture of the tool which they wished purchased with their gift. Paper hammers, saws and planes went in through the slot in the tool chest with the money, and the final result was $63.45 which was sufficient to purchase forty-six tools.

Chinese games added to the atmosphere of the party which concluded with ice cream cones and singing.

The next year a similar project resulted in gifts of school furnishings for the building erected by our tools the year before.

Is it surprising that the children are keen to hear of this *their* work and smile with a feeling of personal pride when our good missionary friend in China writes of the Chinese enthusiasm for our tools?

Just at present we are planning supplies for a Chinese dispensary and our chart will offer suggestions all the way from quinine pills at one cent each and cotton and gauze to a sterilizer and platform scales. The children welcome the suggestion of castor oil and are enthusiastic about sending as large a supply as possible out of the country! The project furnishes a background for studying medical missions in China and creates an interest in having some small part in the work. The money with the

instructions from each child or class can be invested far more wisely and efficiently by the missionaries themselves than by us with our blundering good intentions.

Golden Rule Sunday offers a chance for directing attention to the Near East and our responsibility toward the child whom we help support there.

Letters from Dr. Grenfell on another Sunday help make very vital the orphanage and now the hospital toward which we are giving bricks. Scrap books from the younger departments regularly find their way to St. Anthony's Orphanage.

At all times the bulletin board is a feature. Thanks to the coöperation of our missionaries in the field, we have a wealth of material of interest to the children. Photographs of the work being studied help to make more real the people and the country under consideration. Sectional bookcases with glass fronts serve as curio cabinets for our Chinese idol and other gifts that help us to understand how our far-away friends live. Each year, this material, though old, reaches new minds and hearts.

Missionary education in the church school should be a powerful factor in establishing the proper attitude toward missions in the future church. Already the children have been instrumental in some instances in getting the parents to contribute to both sides of the duplex envelopes, and we live in hopes of the day when each one of those giving to general church expenses will assume his responsibility also toward the church missionary obligations.

THE PASSING OF "TED" FELT OF SIRUR[1]

By Rev. WILBUR S. DEMING, of Ahmednagar

HE was known as Ted not merely to his relatives and intimate companions, but also to his many missionary friends in India and America, who knew him as an able associate and loved him for what he was. When the news of his sudden death reached us we were stunned by it, unable to realize that he had left us in the full flush of his young manhood, at the age of thirty-eight. Four days after passing through a successful appendicitis operation at Wai, India, his heart suddenly failed, and he passed peacefully away, leaving a wife and two sons, aged ten and twelve, who were in the missionary school at Kodaikanal.

Rev. Edward W. Felt was a graduate of Knox College in Galesburg, Ill., where his family lived, and of Union Theological Seminary, New York City, where he greatly commended himself by his high scholarship standing and friendly spirit. When he reached the Marathi Mission in 1911 he quickly adjusted himself to the situation there, and from that day to this he has filled an important place in the councils of the mission. In 1913 he married Miss Rachel Coan, who was also a member of the Marathi Mission, and their beautiful home life was a Christian message in itself.

Although Ted's name did not figure largely in public print, few missionaries in our day have made a greater contribution to the Kingdom than he. He was "par excellence" the missionary of today! As an evangelistic missionary in the Vadala district, and later at Sirur, he won the respect and the love of the people in the villages. He was a familiar figure to all as he rode up and down the Sirur hills on his little one-cylinder motor cycle. As a member of various committees or as mission auditor, he was noted for his quiet poise and mature judgment. I can remember a number of instances when the discussion in the committee had seemingly reached an *impasse*, and when there seemed no way of bridging the gulf between two opposing points of view. In each case Ted's sense of fairness found a happy solution, resulting in a decision that was pleasing to all. During these later years he felt keenly the lack of suitable religious literature for Marathi Christian readers and resolutely set himself to the task of meeting this need during his spare moments. He wrote a life of Jeremiah and, later, a life of Jonah, both of which have been published in the Marathi language, and have met a wide response.

As a scholar and student of the Indian religions he made his mark. As the chairman of the Religious Education Committee he stimulated the whole mission into a new appreciation of the importance of religious education. But it was in his personal qualities and his attitude toward the Indian that he was preëminent. His message was one of service and friendship; he was always glad to keep himself in the background. His natural capacity for warm and enduring friendships was matched by his deep humility. He lived in daily communion with his Master, his cheerful presence and unfailing optimism having a contagious influence wherever he went. We all loved Ted because he was lovable, and his memory is a joy and an inspiration to the rest of us who are left behind to carry on in the Master's name.

[1] Rev. Edward W. Felt, Sirur, India, member of Marathi Mission since 1911. Died, August 22, 1926, in his thirty-ninth year.

READY TO SERVE MY PEOPLE

The Life Story of a Mexican College Girl

BY RAMONA SALAZAR

GUADALAJARA, the capital of the state of Jalisco, was my birthplace. I am of a humble family, one of six brothers and sisters. It was my fortune to be the oldest and to share with my mother her struggles, sufferings and joys. Thanks to her, we children felt the desire for intellectual, spiritual and physical growth.

SENORITA SALAZAR

Twenty-five years ago, ideals like those of my mother were rare among women of our humble class. She always dreamed of giving us an education. I remember when I was a child she often said to me: "Some day I hope you may be a teacher. I want you to be an educated woman, one who is deserving of respect, one who is different from the girls of our class." But, were these dreams to be realized? How raise ourselves from an environment of spiritual and pecuniary misery?

One happy day my mother learned of a Protestant school where English, music and many other things which she wished us to learn were taught. She placed me in that school—not without fear of being damned, for it must be noted that we were very staunch Roman Catholics and it was considered an unpardonable sin for us to have any relations whatever with Protestants. Miss Mary F. Long and Miss Octavia W. Mathews, missionaries of the American Board, were at that time in charge of the Instituto which I entered. I loved these teachers with all my heart because they treated me as if I were their daughter. Then I understood that Protestants were not as bad as the priests tried to make us think.

The study which I most enjoyed was that of the Bible. The stories of Jesus, of Moses, Joseph and Ruth fascinated me. I retold them to my mother every day when I returned from school. She listened eagerly and often I would see the tears roll from her cheeks as her heart was touched by the stories. Our sufferings at that time were indescribable; we lived without sufficient food, with an inebriate father who had no love for his children, in an environment of absolute misery.

Easter Sunday was at hand. At school Miss Mathews taught us some songs which were to be sung at the Protestant church. When Sunday came I begged my mother to go to the Protestant church because I was to sing. After refusing strenuously because of what my father would do to us, she finally yielded to my pleadings. We went then for the first time in our lives to a Protestant church, with great fear of being seen by some one of our friends and of our father's learning of it. It was decorated with beautiful white flowers, the hymns and special songs were full of joy and all the people were very cordial to us. We listened to the sermon with mingled feelings. It spoke of peace for those who suffer, joy for those who love, and of salvation for those who love the Master.

After that time the minister came to visit us frequently and his visits were a cause of deep annoyance to my father, who when invited to attend a service, absolutely refused to do so. My mother and I prayed constantly for the conversion of my father. Every morning I used to hide behind an old wall, far from our home, to pray aloud with arms outstretched to heaven. At other times my mother and I spent long hours in prayer, shut up in a room apart. We had faith that God would change the life of my father and of our home.

When I was seven years old we went to Mexico City. Without my father's knowledge we used to go to a Protestant church there, the one where Arcadio Morales was pastor. My mother told him of our difficulties and he prayed with us for my father's conversion. God softened his heart and little by little he listened more carefully to our talks about the Gospel and at last he consented to go to church, and then began to go Sunday after Sunday.

A temperance service was to be held in the church, and my mother, who was ill at the time, begged father to take my sister and me to that meeting, which he did for the first time in his life. That evening after the sermon there was an appeal to those who wished to promise God never to drink liquor. To my great amazement my father rose and solemnly made the promise. The minister offered a fervent prayer for those who were making this pledge to change their way of living. For the first time in my life I heard my father sing in a trembling voice:

"More purity give me,
More strength to o'ercome,
More freedom from earth stains,
More longings for home."

Upon returning home he told my mother what had happened and with sobs of repentance, upon his knees before her, he begged for forgiveness and promised before God and with His help to live a changed life. And he really accomplished this. There was no doubt about it, my father had been born again. My mother and I realized that God had answered our prayers. Our life from that day has been one of joy; in our home we breathe an atmosphere of love and peace.

The following year we returned to Guadalajara. Once more we attended the American Instituto. I took the high school work and three years of the commercial course. In 1914, one year before receiving my diploma from the latter course, the mission schools were forced to close. At that time I entered the public Normal School, but attended only three months, for the revolution made it impossible to continue.

I decided to try to secure work as a teacher and the Board of Education sent me to Buenavista, a small town near Guadalajara. As soon as the people learned I was a Protestant they used pressure to convert me to Roman Catholicism. They demanded that I take my pupils to confession, which I refused to do. They asked me to attend mass and took me to the priest so that he should receive my confession, but this was of no avail, for after some discussion he told the people, "There is no hope for this girl."

I spoke to the Superintendent of Education of my situation, telling him that the laws of the country were being infringed in the fact that the people tried to oblige the teacher to take her pupils to confession. I resigned soon after that and returned home.

After a couple of weeks I went to work in the school at the electric plant, "Las Juntas," another small village not far from Guadalajara. The people were open-minded and willingly accepted my ideas and plans. I established a library, a playground and a literary society. In the third year of my work there I organized a Sunday School which was attended by two or three families. Soon they learned to sing the hymns and to look up passages in the Bible. At night we had prayer services.

Seeing that the group was growing, I invited the pastor of our Guadalajara church to come to preach. Those who heard him were so much pleased that they asked him to make them a monthly visit. Some fanatics of the village soon became our bitter enemies. Twice they tried to set fire to our house; often they threw stones and tried to insult us in various ways.

In 1918 the mission school at Guadalajara reopened its doors and I went back as a teacher and kept on with some studies. Miss Wright, the present principal, was my English teacher and one day she assigned to us a composition. I wrote a letter in which I expressed my desire to go to the United States to study. I had heard so much about the universities of that country that I dreamed of being a student in one of them. Miss Wright kindly helped me and through her brother, who was teaching at Pomona College, made it possible for me to become a student in that wonderful place. I felt a deep joy at the fulfillment of the greatest desire of my life. Though I had to work very hard and struggled with the language, the customs—in a word with the whole environment—the thought of doing something to raise myself, my family and my country helped me to conquer difficulties. I finished the college course in three and a half years, and returned to Guadalajara. Now I am teaching in the Instituto Colon.

I shall bring this story to an end with an expression of deep gratitude to God and to the persons who have helped me in my education, and for dear Pomona College. She taught me three essential things—to be more worthy, to have deeper desires for spiritual, intellectual and physical growth, and to feel an urge for serving others.

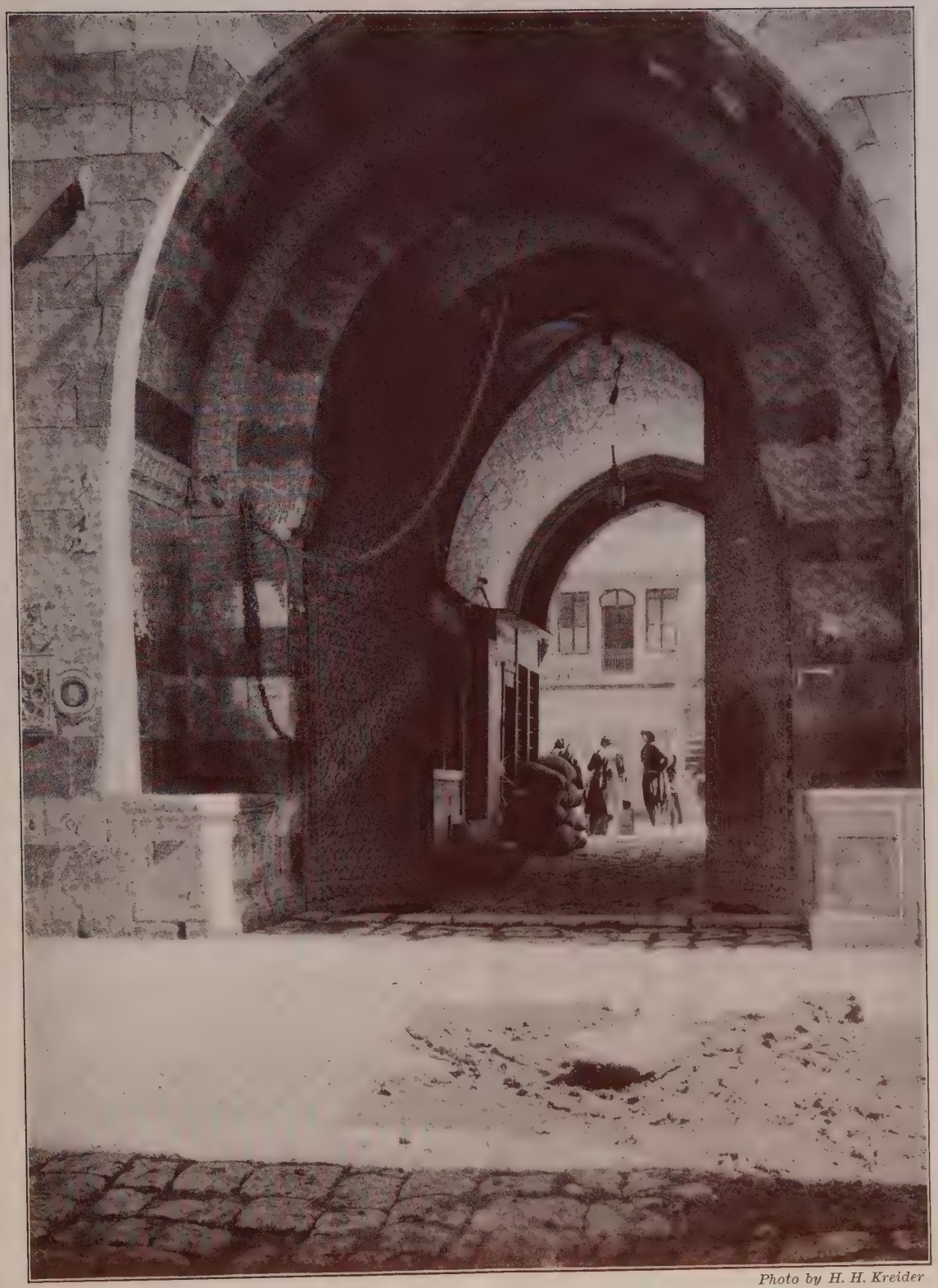


Photo by H. H. Kreider

THE OLDEST GATE IN ALEPPO, FROM THE OUTSIDE

Note the wrought iron gates, with the smaller opening in one of them, for use when the wide open doors are not desirable. The sun evidently reaches the courtyard inside more freely than the street without. Aleppo is now in Syria and it is there that what was Central Turkey College, of Aintab, is starting again as the Aleppo Boys' High School, while our School for Girls is full to overflowing. The Board has six American workers listed in Aleppo.

MODERN ATHENIAN MAIDENS IN AN ANCIENT PROCESSIONAL

One indication of the renewing of the Grecian nation is the revived interest and pleasure in the old treasures like the Elgin Marbles, and the old games and ceremonies. Last year, about this time, girls from the public schools of Athens gave in the stadium a representation of a series of games and processions with costumes and accessories copied from old marbles and wall paintings. Our College for Girls in Athens emphasizes this cultural background as well as introducing modern American methods.

A VILLAGE FAMILY IN BULGARIA

The water buckets are probably of copper, the big buckles at the waist of the mother, above the brightly-striped, handwoven apron, are of wrought silver, as are the earrings. The father's head-covering is of astrachan, while his garments, also, are of the heavy handwoven cloth known so well in central Europe. The baby may, quite possibly, become one of the pupils of the Sofia American schools, of which we have been giving our readers much news recently.

ON THE EVE OF ALL SOULS' DAY IN MEXICO

Clay skeletons, candy skulls and coffins and innumerable other toys of a similar character are sold on the streets in some Mexican cities on All Saints' Day (Nov. 1), and All Souls' Day (Nov. 2). It is customary to exchange gifts of this nature on these days, while on the day of All Souls wreaths are taken to the graves of loved ones and prayers are said in the Catholic churches for the souls of the dead.

"STRICT PURDAH"

This Sikh woman has been brought by her husband for treatment at Ahmednagar Hospital for women, of which Dr. Ruth Hume is the head. The woman is a "ghosha" Mohammedan and her seclusion has been of the strictest. She is covered with a "burkha," a fine and voluminous drapery, and came in a "tanga" whose only opening was draped with sheets so that not only could she not be seen but neither could she see any person or thing on the way.

A PLAY PERIOD FOR THE OLDER GIRLS' CLUB IN YODOGAWA NEIGHBORHOOD HOUSE, OSAKA, JAPAN

These are all working girls who make long, long days but who have come, as to a festival, to the friendly Yodogawa House, where they enjoy their Steinert Victrola, the bright curtains and pictures, the tiled fireplace and the varied games they learn to play. These girls have not yet adopted Western dress or shoes, but they put on their brightest and daintiest when they come to Neighborhood House.

YOUNG CHINA IN THE PURSUIT OF SCIENCE

Lost to the world are these young students in a corner of the laboratory at Peking University (Yenching). Bobbed hair, eyeglasses, etc., on one side; on the other the simple Chinese headdress and high-necked coat; but one and all are absorbed in the dissecting and the use of the microscope.

A CHRISTIAN WOMAN IN PORTUGUESE EAST AFRICA

She has been down to the river for a pot of water and has just climbed up through the half mile of deep, hot sand from the channel. The water is in the wonderfully-modelled clay jar on her head; a few leaves of grass on top keep it from slopping over. The cocoanut ladle with which she dipped up the liquid is also laid across the top. This woman's search for water is a true symbol of the desire of her people for the water of life.

HOW THEY GAVE A HUNDRED YEARS AGO

By OTIS CARY

As one pores over a hundred odd years of "Missionary Heralds" he finds no little entertainment and inspiration in the lists of donations which appeared from month to month until, for economy's sake, they had to be discontinued. Dr. Cary of our staff has dug up some interesting items published soon after the Board first caught the imagination of the benevolently inclined. Note how Masonic Lodges at one time used this means of helping backward races.

FOR many years the *Missionary Herald* acknowledged from month to month the contributions made to the Board's treasury. The lists of receipts with the names of persons long since dead, and of churches, many of which are no longer in existence, may not furnish very interesting reading to men of the present day; but, if the stories of consecration and sacrifice that lay behind many of the gifts could be revealed, they would tell much of the earnest faith of the donors, and of the place the American Board held in the hearts of those who preceded us in responsibility for sustaining its work.

The *Herald* sometimes printed letters that accompanied the gifts. A father wrote in 1818:—

> Wishing to accustom my children to early habits of charity and beneficence, I adopted the following expedient. On the day of their birth I give each of them one dollar to be improved in promoting religious objects, receiving the loan of it myself to pay over the interest annually as a donation to some religious object.

The eldest of this man's children had died and two others were living, so the amounts remitted on their accounts were as follows:—

Samuel H.,	$1.00	Principal,
	.18	Three years interest,
Mary L.,	.12	Two do.,
John,	.06	One " .
Total,	$1.36.	

In 1828 a "Revolutionary Pensioner" gave his reasons for sending ten dollars to be used for work among the American Indians:—

> For they shot at me and wounded me. I saw the Indian that did it at Stone Ruby. . . . I send them this to do them good for evil; praying God to open their eyes; for he has eyes for the blind. In that action they did not know what they did; so I forgive them and thank God that my dust is not in Stone Ruby's dust and they did not get my scalp.

A letter sent in 1821 from Northampton, Mass., with a contribution of $101.31, said:—

> It is the net proceeds of six and one half acres of land cultivated in this town the last season. . . . Many, who would have been unable to contribute in money, gladly embraced the opportunity thus offered . . . by giving their labor occasionally for a day or part of a day.

The letter suggested that perhaps others might follow the same plan, and for some time the lists of receipts contained such entries as, "Proceeds of mission field," "Avails of potatoes raised by individuals on two acres," "Corn raised by a little boy," etc. Indeed, so many did such acknowledgments become, that abbreviations in the entries could be readily understood, as in one of January, 1823, "Av. of m.f. cult. by stud. in Yale Coll., 6.65." Of similar nature was a donation sent by a pastor, "Proceeds of 27 lambs contributed by members of his congregation, 26.87"; and one from "Ladies of Foxborough, the avails of their labor one half-day in each week braiding straw, 19.50."

Acknowledgments are made of sums collected in "A family mite box," "A charity box kept in a store," "The box in the vestry of the Old South Church," and other similar receptacles.

Among contributions for a church building at Mackinaw were those of $250 from J. J. Astor; and $50 from the American Fur Company. Who now knows anything about the church named in an acknowledgment of 1824, "St. Andrews, L.C. mon. con. of united secession chh. and cong. for Ceylon miss."?

Some entries that catch the eye in the *Herald's* lists of donations are: "The birthday presents of ——, a little boy who died at four years of age"; "Two little girls, saved by abstaining from the use of sugar"; in 1819, "White Bluff, Geo., Contribution in the negro chh. by their pastor, the Rev. Richd. Nethercleft, 2.00"; in 1820, "Malone, N. Y. Part of the bounty received for killing a wolf, 10.00"; in 1822, "A col. woman, 12 cents."

There were donations of books, agricultural implements, clothing, etc. One entry in 1823 deserves notice: "Hartford, Ct., Two leghorn hats and one ditto from a lady in Massachusetts for the queen and principal women at the Sandwich Isl." It is said that in Honolulu the possessor of a new bonnet, after walking up the aisle of the church, would let the bonnet down by a string through the window for another member of the family to don, and then transfer to still another. The three hats mentioned above might in this way have served the whole royal family and its retinue.

Besides the contributions from churches and individuals, there were those from various societies, some of which had been formed expressly to aid the Board. The women were from the first prominent in these societies, whose names usually appeared in abbreviated forms such as: Fem. Char. Soc.; Fem. Cent Soc.; Fem. Bombay Soc.; Fem. Newell For. Mis. Soc.; etc. There were also societies of men

such as Gentlemen's Hea. School Soc.; Male Mite Soc.; Young Men's Praying Assoc.; etc. Children's organizations bore such names as Juvenile Cent Soc., and Children's Soc. for ed. hea. children in India. In 1823 the sum of $93 was received from the Foreign Missionary Society in Paris, and it was stated, "The newly organized society appointed Mr. King their first missionary, though he is to act under the direction of the American Board."

Money was often sent for the support of students in mission schools, who in some cases were to be given names chosen by the donors. In 1817 $30 were received "From the Jordan Lodge of Free Masons, Danvers, for the support of a child in the family of the Rev. Daniel Poor, to be named JORDAN LODGE." A footnote says, "This donation was accompanied by an affectionate letter from the donors, fully explaining their views and wishes in reference to the education of the objects of their charity." The Lodge for several years sent money for this student and two others, one of whom was to be named "Danvers." The names of all three appear afterwards in the *Herald,* which tells of them as engaged in Christian work.

An entry of 1819 is, "Springfield, Ms. The Hamden Lodge of Free and Accepted Masons, for the translation and distribution of the Scriptures in the languages of the East, 20.00." Other lodges made gifts for the same purpose. In 1822 generous donations came from two branches of the Palestine Missionary Society, recently formed in Kentucky, whose funds were to go to the American Board "for the purpose of sending the Holy Scriptures to those countries whence they were originally received, and particularly to Jerusalem." In 1826, $31 from the New Jerusalem Arch Chapter of Wiscasset and Thomaston, Maine, was sent in accordance with a vote passed six years previously: "That, after the present debt and current expenses of the Chapter are paid, the full fees for conferring the several degrees in our gift upon the next candidate shall be appropriated and paid over to assist in diffusing the knowledge of the Sacred Word in the various languages of the earth."

Because of the imperfect banking systems of the early days, some of the donations were not worth their face value. In the year's financial account as given in the *Herald* of November, 1822, appear the items:—

"Counterfeit bank-notes received among donations in the course of the year, 73.50

Worthless bank-notes, 5.00."

ALL THE PLAYGROUND OUR BOMBAY COMMUNITY HOUSE HAS—YET

The picture shows some of the boys and girls of every caste and creed who crowd the little playground every day. "The playground is the first attempt to create a neighborhood feeling in a very much mixed up community. How the children and their parents grin and salaam when we come along! At first they were sure we must be going to charge for the privileges. Now they realize that it is free—just an expression of neighborly friendliness." (For detailed description of the playground see "Herald" for June, page 234, letter from Mrs. Alden Clark.)

PILGRIM CONGREGATIONAL CHURCH
Oklahoma City, Okla.

WHERE INTEREST AND ENTHUSIASM ARE NATURAL

BY REV. FRANK M. SHELDON, D.D.
Pilgrim Church, Oklahoma City, Okla.

IT was in the good old summer time, and hot. Vacations were on, congregations small, when the church voted to have, and at least in part to sustain, its own missionaries. Immediately there was a stir, a thrill, a new interest. This was making our overseas work real, bringing it home, making it intimate, personal.

No longer were we to think primarily in terms of an apportionment of so much money to be raised. The project was to become flesh, blood, spirit. We were to have our own missionaries, whom we knew personally, who were to tell us of their dreams, plans, purposes before sailing. And we were to help send, not some one, but them. They are even to be commissioned in our church.

The midsummer day, July 18, 1926, is at hand. Robert Winthrop Fairbank and Marie Lively Fairbank are to be set apart to this inspiring service. The congregation doubled. A prominent member, hearing of the commissioning, cut short his vacation to be present. The hymns, the Word, the message, the commission, the prayer of consecration, the response from our missionaries, quickened interest, and touched hearts until tears could not be suppressed. The congregation were going into the overseas work along with their representatives, whom they knew.

DR. FRANK M. SHELDON

The field can never again be so distant, the work so abstract. There is a living link, a personal bond. Just the other day, still vacation, a member came to the house, full of plans, not alone for our church, but to stir new interest and response in all the state. The whole cause has new meaning.

We are happy to have our own overseas parish and pastors, though we shall not restrict foreign interest and effort to these. We had heard of this man Fairbank before. He had spent a summer in religious work in our state, and it was easy, a year ago, to arrange for him to do summer work in our church, though sickness finally prevented this. There may

have been a double attraction; for besides the opportunity here at Pilgrim, Mrs. Fairbank, then Marie Ramsey, lived at Stroud, Okla.

And now we are linked up with four generations of missionary work in India, through the Fairbank family. That is an inspiration. Our missionary is the third generation born on Indian soil. We are proud and happy.

Rev. and Mrs. Robert W. Fairbank
Vadala, India

Correspondence and personal visits will increase our knowledge; interest will grow; gifts will increase. Already we are talking of their first furlough.

We believe in this project method.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of Congregational Societies

	For the Month of August, 1926				For Calendar Year to August 31, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$129,121.00	$113,073.00	$16,048.00		$394,160.00	$381,342.00	$12,818.00	
W. B. M.	7,748.00	8,579.00		$795.00	129,465.00	136,901.00		$7,436.00
W. B. M. I.	7,282.00	6,494.00	788.00		72,932.00	75,354.00		2,422.00
W. B. M. P.								
C. E. S.	6,878.00	5,228.00	1,650.00		51,010.00	45,480.00		
C. B. Society	6,953.00	5,577.00	1,376.00		72,738.00	63,915.00	8,823.00	
C. H. M. S.	9,330.00	11,215.00		1,885.00	78,850.00	83,614.00		5,034.00
A. M. A.	13,959.00	14,898.00		939.00	114,239.00	125,617.00		11,378.00
C. S. S. E. S.	3,948.00	2,912.00		1,036.00	28,167.00	29,510.00		1,343.00
C. B. M. R.	6,565.00	6,743.00		178.00	33,468.00	29,130.00	4,338.00	
Annuity Fund	1,765.00	795.00	970.00		12,562.00	8,971.00	3,591.00	
Foundation								
Totals	**$193,549.00**	**$175,244.00**	**$20,832.00**	**$4,833.00**	**$987,591.00**	**$979,834.00**	**$29,570.00**	**$27,613.00**

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

SO OUR MISSIONARIES WRITE

Miss Bertha Reed (B.), Peking, Tells what a State of War Means to the People

"One thing of which we are sure is the unutterable misery of all the people living in this part of the country. The soldiers are generally expected to live on the country, and very insufficient provision is made for their food. They appropriate and live in the houses of the people in all the villages. They take all the food that can be found, and force the families to cook it for them. Most frequently they take away all clothing and bedding, including winter clothing, and all other things they can use or sell. And, sadly, often the things that are not wanted are broken. Many, too, tell of their taking out all the wood of the houses, doors, door-frames and window-frames to use as fuel, so that when they move on to another place the house that is left behind is worse than empty. The women and children from these regions flee somewhere for refuge, and when they finally go back, it will be to empty and ruined houses, in a country that is left desolate. One cannot count the sad stories of narrow escape or suffering or death among these poor country people.

"We are anxious about the winter, for it will be an exceedingly hard one for them. All the wadded clothing and warm bedding gone, all house utensils and furniture, all food, and no food stored up for winter, these conditions are true of great numbers, and we cannot see how they will endure it. There are so many that adequate help will be impossible. The wonder is how they are managing even now. Thousands are away from the home spot, huddled in some crowded quarters as refugees, through this time. And when we think of such bitter conditions not only here, but also in many other parts of China, the heartache deepens for the misery of this people."

Miss Myrtle O. Shane Writes of the Refugee Schools Near Athens

"Of our sixteen teachers all but one have at some time been connected with some American school as pupils or teachers, and all are in entire sympathy with what we are trying to accomplish. Most of the non-Protestants attend the Protestant services, and some have Sunday school classes. The question of creed has not arisen. They stand on a common ground of sincerity in faith and an earnest desire to serve the children. They are willing to coöperate in any effort to better conditions in the schools and show good judgment in the suggestions they offer. At least two of them were offered positions paying salaries twice the amount they are receiving, but refused because they felt they could render better service here.

"A fine spirit of loyalty and affection exists between pupils and teachers. All are devoted to the school. In Derghouti the pupils bought whitewash at their own expense, whitewashed the walls, and bought material and made curtains for the windows. The members of one of the school clubs look out for cases of special need among their schoolmates. If one is found who cannot pay the tuition he agreed to pay on entering, or if one cannot come to school for lack of proper clothing, an attempt is made to raise the necessary amount among his classmates. Food is sometimes taken to those who are sick.

"There have been 436 pupils in the two schools under mission supervision: the one at Lipasmata and the one at Derghouti; there is a night school at the latter place, with thirty students. These children have so little to make their lives cheery, and it is a satisfaction to see how much real joy they derive from their school life."

The Basket-Ball Team, American Junior College, Athens

"We were the losers," they report, "but we made our opponents our friends"

Miss Elizabeth S. Webb (I.) Tells of the Struggle with Poverty at Beirut, Syria

"The people here in Syria are constantly growing poorer. Most of those who can find traveling expenses are emigrating, largely to South America. Political conditions, lack of work, and the high cost of living are the reasons. In the camp the distress from actual hunger increases constantly. This week, in a free clinic, three persons fainted—cause, low vitality from lack of proper nourishment. New

refugees from Damascus and elsewhere who have again lost everything are constantly being added to the uncounted multitudes already in the camp.

"These are the conditions under which we are carrying on our school. But in the midst of this poverty we collected about $1,300 last year. We came out just about even, and half of the expense for the school was from the Board and half from the people.

"I wish you could have been present at our graduating exercises. Our class of twelve made a *fine* appearance. Two of them have already found work as stenographers—one with a missionary of the Presbyterian Board, and the other in the Near East. Three of last year's class have been working as stenographers, while two have gone to America."

Miss Maud McGwigan Writes of a Day of Emergency at Lintsing

"Today is Sunday and it has been an extremely busy one, for Dr. Wu went, a week ago Friday, on a two weeks' vacation, and Dr. Hsu's father (66 years old), who had been living with him here, died very suddenly last night. At 6.45 this morning there was a little service, and immediately they started for his former home, about twenty miles from here. All this leaves Dr. Cooke with all the medical work for forty inpatients and the clinics. Dr. Hsu may be gone ten days; we do not know. Dr. Cooke was intending to go to one of our outstations, three miles away, to vaccinate babies before the service today. Miss Sun (the graduate nurse who was to accompany Dr. Cooke) went anyway, taking one of our married women nurses. They vaccinated thirty-three babies. That makes 600 *even* that we have vaccinated this spring. There is a lot of smallpox about us and we had two cases in the hospital. We have telegraphed Peking Laboratories to send us more vaccine, for the people come in groups of ten to twenty, and we dread to say 'no' when we know how important it is. We often have emergencies on Sunday, and just now has come a man with his arm crushed between boats; and we admitted a woman this morning, who had come a long way, wanting the doctor to cure her tumor. All our beds in the wards are full; and to make room for more, somebody must go home. We shall be as busy as this until spring wheat harvest time in June, and we need all our forces.

"The next need, I presume, will be *new wards*—for the people more and more come in and are willing to stay in the hospital. I mention this, for you will want to attune your ears to the next great need here—won't you?

"We are so glad to have Miss Nelson with us and getting settled. Between lessons with her teacher, she looks me up at the hospital and makes many excursions with me to all parts, familiarizing herself with the *many* details."

Attempting to Make Real the Early Christian History by Means of the Drama

The students of Union Theological Seminary, Pasumalai, present Peter and John before the Sanhedrin—some of them "feel their parts" more keenly than the others!

THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR AUGUST

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1925	$54,615.93	$72,430.42	$2,074.77	$11,975.70	$5,601.08	$3,058.03	$149,755.93
1926	52,813.13	58,945.82	1,314.60	27,039.81	250.00*	2,388.68	142,252.04
Gain				**$15,064.11**			
Loss	$1,802.80	$13,484.60	$760.17		$5,851.08	$669.35	$7,503.89

For Twelve Months to August 31, 1926

1925	$582,243.59	$167,340.25	$17,503.70	$192,753.31	$64,432.02	$31,326.17	$1,055,599.04
1926	583,088.49	161,712.88	14,975.19	276,248.04	44,539.51	30,915.88	1,111,479.99
Gain	**$844.90**			**$83,494.73**			**$55,880.95**
Loss		$5,627.37	$2,528.51		$19,892.51	$410.29	

Receipts Available for Work of Woman's Boards and Other Objects
For Twelve Months to August 31

	From Woman's Boards	For Special Objects	Income from Sundry Funds and Miscellaneous	Totals
1925	$600,614.02	$294,726.32	$85,266.72	$980,607.06
1926	613,525.98	256,803.80	101,320.30	971,650.08
Gain	**$12,911.96**		**$16,053.58**	
Loss		$37,922.52		$8,956.98

*Debit.

SAFELY THROUGH ANOTHER YEAR!

The American Board has come through its fiscal year with a surplus! The amount is not large. It is only $493.42; moreover certain shadows cast a bit of gloom over the figures. Yet the fact remains that instead of an almost certain deficit, anticipated a short while ago, the Board has come safely through a very crucial year.

Gifts from individuals fell off $5,627.37 from those of last year. The Sunday schools and Young People's Societies gave $2,528.51 less than a year ago; and matured conditional gifts were less by $19,892.51. The Layman's Advisory Campaign has produced thus far $17,713.13—though this result should not be taken as a measure of the real success of the work of the Laymen's Committee.

The churches, however, increased their gifts $844.90, and income from the Twentieth Century Fund *and Legacies* yielded an increase of $83,494.73. The day, therefore, was really saved by those who have passed on! They continue to witness to their faith in this great enterprise, and to point the way to successful outcomes in the future. Without these legacies the Board would have had to retrench even more drastically than planned; with them we take hold of new hope and courage.

Because of the evident hand of God in this happy result of the year, the friends of the Board everywhere will wish to join in a great world-wide hymn of thanksgiving.

Woman's Board of Missions

Another Doctor for India

It is a piece of great good news that we have secured at last a young associate for Dr. Ruth Hume of our Hospital for Women and Children at Ahmednagar, India, and have appointed Dr. Rebecca B. Carter, of Bridgeport, Conn., who will go at first for a three-year term. Dr. Carter is a niece of Mrs. Frank Gaylord Cook and a sister of Miss Helen Carter, who taught for a time in our Wenshan School, Foochow. Dr. Carter has, for several years, been definitely planning for medical service in the Orient. She decided on this for her life work while she was at college and has steadfastly held to this purpose.

Dr. Carter

She was born in the Congregational Parsonage at Washington, Conn., where her father, Rev. Robert Carter, was pastor, graduated from Vassar College in 1921 and from Cornell University Medical School in 1925. During the past year she has served as an interne at Bellevue Hospital, New York, and this fall she is acquiring further training and experience at the Lying-In Hospital in the same city. She hopes to start for India in January.

Intellectual, earnest, much liked and respected by professional associates, charming in personality, a strong Christian woman—these are some of the pleasant things said about her in the letters of those who testify to her qualifications.

Needless to say, the Board is happy over the prospect of staffing its India hospitals more adequately. With Dr. Carter to reënforce Dr. Hume at Ahmednagar, two new doctors at Madura, and a new young missionary nurse at each of these women's hospitals, we feel that our medical institutions will be equipped for much wider and more efficient service.

Don't Spoil This Record

Ten months gone of our fiscal year and the result causes dismay! August has added $1,444 to the loss from the Branches, making a total of $5,701, and if we take out certain gifts which do not count on Branch goals, the loss is even greater.

The history of this Board is one of steady growth. Every year of the past twenty-one years, with the exception of three, has seen an increase in contributions from the Branches for regular work. The total loss in those three years was less than $2,225! Do you wonder at our consternation? We are not accustomed to losses and we cannot think of failing in this last year of our separate organization. It would be turning our backs upon the work which we have developed and so long supported. That work will go on regardless of the changes in organization at this end, unless we allow it to be crippled by lack of funds. Remember, the books close October 18.

Annual Meeting Plans

The place, Plymouth Church, Worcester; the dates, November 10, 11, 12; the program, better than ever; the business, of great importance because of decisions incident to reorganization.

This Fifty-Ninth Annual Meeting of the Woman's Board of Missions will be in a sense a culmination of its long and successful history. It may be the last time the women of the Atlantic states will meet by themselves, though there is the possibility of an adjourned meeting in Boston during the winter. In any event this will be a great occasion and there will be the best of fellowship.

It is too early to announce the program in detail, but missionaries will be represented on it from India, Turkey, Syria, Japan, China, and the Philippines. All are looking forward to an address from the new president of the American Board, Dr. Rockwell Harmon Potter, who has just returned from a special tour of inspection in India and Ceylon. The devotional services each day are to be conducted by Dr. Shepherd Knapp. Opportunities for social intercourse will include a reception on the evening of November 11. On the last day of the meeting a Commission Service will be held for Dr. Anna M. Otto, our new missionary physician under appointment to Madura Hospital for Women and Children. These are only a few features in a full and varied program.

Worcester is a strong center of Congregationalism, and our Worcester County Branch, which acts as hostess, has the plans well in hand for the entertainment of every one. Delegates should communicate with the chairman of the Hospitality Committee, Mrs. Charles F. Fuller, 29 Brattle Street, Worcester, before October 20. Mrs. Fuller is also ready to help others besides delegates to secure accommodations.

A Branch President of Early Days

The Board has lost an old and devoted friend by the death in Springfield, August 26, of Mrs. Orlando Mason, formerly of Winchendon and of Newton, Mass. Mrs. Mason was an enthusiast over world missions and early became a leader in the work. When Worcester County Branch was founded in 1875 she was elected vice-president, but the president having died during the first year, Mrs. Mason presided at the first annual meeting and served thereafter as president for thirty years. At the Branch's Jubilee celebration in 1925 she was the guest of honor and, although in her eighty-ninth year, her voice filled the large church as she spoke for fifteen minutes. The memory of her radiant and loving personality is precious to many whom she touched through the channels of church and Sunday school, and everyday living.

Concluded on page 409

Woman's Board of Missions of the Interior

FINANCIAL STATEMENT

Receipts Available Since October 18, 1925

1925	$114,098.68	$5,930.38	$4,903.11	$11,116.45	$3,549.46	$139,598.08
1926	112,852.46	7,528.63	3,740.76	3,430.01	3,423.04	130,974.90
Gain		$1,598.25				
Loss	$1,246.22		$1,162.35	$7,686.44	$126.42	$8,623.18

Our books close October 15. Help us if you can.

The Debt

Gifts for the canceling of the W. B. M. I. indebtedness of $33,000 are coming in almost every mail, and a little over one-third the amount needed has now been received in cash or pledges. The accompanying messages often stir the heart and sometimes bring tears to the eyes. Here are a few samples:—

"Herewith $25 to help wipe out that old debt. With lifelong memories tugging at my heart strings, and with big desire to do more, this is all that is possible for me now."

The W. B. M. I. at Oak Park November 2–4, 1926

Nothing is quite so thrilling to us humans as to feel that we are actually participating in an event that is going to be written down as "making history." That is why hundreds of women of the interior states are eagerly planning to be present at the fifty-eighth Annual Meeting of the W. B. M. I. at the First Congregational Church of Oak Park, Ill., in the first week in November. They want to stand on "the threshold of the new day" together for a moment—honoring the past, rejoicing in present fellowship, and facing as one, with glad hope, the greater partnership of the future.

Four of the five presidents of the W. B. M. I. will be present as well as Dr. Potter, President of the American Board, and missionaries from many countries. We expect a special message from our first missionary, Miss Mary H. Porter.

The Chairman of the Hospitality Committee is Mrs. George M. Davidson, 211 N. East Avenue, Oak Park, Ill.

Outbound

There is scarcely a month in the year when missionaries are not journeying upon some one of the seven seas, but in the autumn our thoughts turn especially to the workers who are reaching the mission stations after furlough, or for the first time.

The W. B. M. I. women will think tenderly of the Misses Burnett, Brauer, Martin, McConnaughey, Cross, and Dizney as each again takes up her work in Japan, Turkey, or China after a year in the homeland.

All will rejoice also that two who have been detained at home for a longer period are now returning to their work. Miss Lucy I. Mead, who has tenderly cared for her mother and father as long as they needed her, is going back to North China, her work this time to be not in Bridgman Academy, as formerly, but among the women of the Lintsing field. Miss Susan W. Orvis, whose health was so undermined by the difficult experiences she underwent in Turkey, the Caucasus, and Russia, during and following the World War, that we feared she could never return to Turkey, has happily recovered her strength, and is this fall joining the staff of our Adana School.

We welcome also five new recruits. Miss Kathleen Van Cleft, of Oneonta, N. Y., goes to Adana as a teacher of Household Science. Educated in the schools of her home town and in Elmira College, she taught at her Alma Mater for two years and then accepted the position of dietitian in the United States Veterans Bureau Hospital at Sunmount, N. Y., where she has served for two years. Her coming

Continued on page 410

Miss Van Cleft

Miss Eastman

Miss Noreen

Miss Fosdick

Miss Moss

Woman's Board of Missions for the Pacific

SHOWING GLIMPSES OF PORTIONS OF WORK CARRIED ON

MISS ANDREWS AND TOPSY, THE OPIUM BABY, WAI HOSPITAL, INDIA

Always overcrowded, Wai is a place where people get patched up and made over physically. It is as well an active evangelistic center. At the dispensary in town, also, several hundred patients are seen daily.

PATIENT ARRIVING AT LINTSING HOSPITAL, SHANTUNG, CHINA

A cow and a donkey are hauling the cart. Lintsing Hospital's constituency is 5,000,000. Last year's patients treated, 11,000.

IN THE PRACTICE DEPARTMENT

Union Kindergarten Training School, Foochow. Graduate kindergartners to the number of 30 are working all over Southern China.

A MEXICAN FATHER WITH HIS CHILDREN

This Mazatlan father wants his little daughter to enter our school some day. In 1926, 78 pupils finished. Here is a chance for Christian influence, international friendship and understanding.

CHARACTER BUILDING

Girl Reserves at the Brousa Boarding School, Turkey

Nothing that costs o little goes so far as missions. This is your work. Will you support it adequately

THE BOOKSHELF

Our Parish in India. By Isabel Brown Rose. New York: Fleming H. Revell Company. Pp. 191. Price, $1.50.

The authentic adventures of Rev. William Wilberforce, otherwise known as "Bill," and of his wife, Betty, are herewith related in the spicy and sparkling style which the readers of Mrs. Rose's earlier book, *Red Blossoms*, will recognize and welcome. Quite inexperienced as missionaries, the young couple were located in a small city of the Indian Deccan, "on the road to nowhere." It was evidently not long enough ago for their first impressions to have lost their freshness. The Indian home, the missionary housekeeping, the folks among whom they dwelt, are made very real in the telling; while the more thrilling experiences—the going with their people through famine, disease, and death, through struggles against oppression and injustice, and through the persecution which follows any who become Christians—all these, also, Mrs. Rose graphically sets forth. Some of the characters will be recognized by readers of the *Missionary Herald*, but there are many others. It is an uncommonly good "cross section" of missionary life in India.

In Quest of the Soul of Civilization. By Hagop Bogigian. On sale at Old Corner Bookstore and at Lauriat's, Boston. Price, $2 net.

This is a small, privately printed book; well gotten up in good type and paper. One can read its 254 pages almost at a sitting. It is quite interesting. Perhaps its chief value lies in the fact that it supplies data on the subject of the Americanization of the foreigner. In the words of John Sharp Williams, who writes the foreword, it is "a story of one Armenian who came to America, became an American citizen in law and also in fact." Or, in the words of E. O. Watson, who writes a "review" printed in the book, "this is a faithful, fearless record by a man of insight and courage of his convictions, of a wide and varied experience, of the struggle of a penniless Armenian immigrant coming to this country without money or friends, working his way up from earning his shelter and board for a full day's labor to a foremost place in business circles as an importer and exporter. . . . Every home will be made better by it, every youth who reads it will be stimulated to make the most of his life, and every older man or woman who reads it will be encouraged to fight on, no matter what discouragements have been met." An autobiography of this type, however, is liable to be strongly individualistic and one-sided.

The story starts with the childhood and education in Harpoot, Turkey, of an Armenian boy who evidently had a wonderful mother. He comes in touch with American Board missionaries, receives some education from them, and later becomes a teacher under them. In 1876, in spite of all opposition, he sets out for America in quest of the soul of civilization. From several illustrations used, he found that soul somewhat tarnished, but on the whole bright enough to draw him on toward a larger and better life. Certainly it is interesting to follow him to America, via London, back to Harpoot, then to Boston, where he set up business, and to read his chapters on "Barbarous Business in Boston," "Driving out Swindlers," "America's High Priced Crooks," and the like. We are interested, too, in the life he lives after retirement from active business, when he devotes himself to philanthropic work, comes in contact with "fool-anthropy" and "professional beggars," and has his tussle with the Armenian revolutionists who would fain defeat the best interests of the Armenian people in Turkey.

One might get the impression from the book that Mr. Bogigian is very critical of the missionary and the minister. The few cases that he cites at length might easily bring that conviction to the reader. As a matter of fact, however, Mr. Bogigian

Concluded on page 416

Confronting Moslems with Jesus Christ

By REV. FRED F. GOODSELL, *Constantinople*

No one is better fitted than the field secretary of our Turkey Mission to give a truthful survey of mission contacts with the Moslem and of the reaction of the Mohammedan to the gospel of Christ. Just before coming to America in June Mr. Goodsell visited all our stations in Turkey. He is *persona grata* to students, diplomats, educators and business men. This number of the *Envelope Series* will be of immense value in the study of the Moslem World and Christendom's Responsibility upon which we enter this autumn.

The Envelope Series for October

Ten cents a year

Send to HARVEY L. MEEKEN, *Agent*
14 Beacon Street, Boston

Make Your Church School Plans Now

Send for the following material to make world friendship a vital issue this year for your boys and girls and young people.

1. *HOW MAY WE HELP IN TURKEY?* Free.
   This year all denominations and ages are to be looking at the Moslem World, Christianity's greatest unmet challenge. Our own share of friendship is in Turkey.
2. *TEN MINUTE PROGRAMS* for the Intermediate and older departments, or for the Main School. Four in the set, 10 cents. Free to enrolled World Service Schools.
3. *WHAT JUNIORS CAN DO* for their friends in Turkey. Practical suggestions for service and for programs of worship. Free.
4. *WHAT PRIMARY CHILDREN CAN DO,* similar to the above, including stories for introducing the projects. Free.
5. *FRIENDSHIP PROJECTS FOR 1927.* Giving an opportunity for a definite use of our gifts of money in Christian service. Free.
6. *CUT-OUT SHEET OF MOSLEM TYPES,* by Maude E. Bradley. Outline sketches to color and paste on any map of Moslem lands. 10 cents.
7. *LARGE OUTLINE MAP* of the Moslem World—for wall use—especially with item 6. 25 cents.
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Order now item 1. It describes the whole set and outlines the plan.

THE WORLD FRIENDSHIP SET FOR 1926-1927

For all grades, including all the above, 50 cents

Without map, 25 cents. To World Service Schools, 35 cents.

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LIST OF STEREOPTICON LECTURES

(All slides are colored)

General. The American Board	64 slides	Secretary Barton
Congregational Shrines, revised 1926	70 slides	Secretary Patton
English Shrines. How Christianity Came to Our Forefathers	71 slides	Secretary Patton
The Ministry of Healing	68 slides	Secretary Barton
With the Boys and Girls Abroad	47 slides	Mrs. Alden H. Clark
Hinduism. The Religion of 333,000,000 Gods	76 slides	Secretary Patton
Buddhism. The Religion of the Pessimists	74 slides	Secretary Patton
Mohammedanism, Christianity's Greatest Rival	67 slides	Secretary Patton
Africa. 1. Trekking Across Rhodesia, revised 1926	75 slides	Secretary Patton and others
2. The Forward March of the Zulus, revised 1926	62 slides	Secretary Patton and others
Four Thousand Miles Through Africa (Combination of 1, 2)	68 slides	Secretary Patton and others
The Black Man in White Man's Africa	100 slides	Rev. James D. Taylor
Angola, The Country of the King, revised 1926	63 slides	Rev. M. W. Ennis
Turkey. The American Board in the New Near East, new		
India. Glimpses in the Marathi Mission	73 slides	Rev. William Hazen
Madura and its Missions, revised 1926	70 slides	Dr. Eddy, Dr. Banninga
Under Ceylon's Palms, revised 1926	80 slides	Rev. J. H. Dickson
Village Life in India, revised 1926	61 slides	Rev. D. S. Herrick
Awakened India	68 slides	Rev. Alden H. Clark
China. Up the Min to Shaowu, revised 1926	70 slides	Rev. Edwin D. Kellogg
In Far Shansi	59 slides	Rev. Wynn C. Fairfield
Tientsin, Where East Meets West	69 slides	Rev. Earle H. Ballou
Beautiful Foochow, Where the Min and the Mountains Meet, revised 1926	66 slides	Rev. Edward H. Smith
China's Great Day	71 slides	Secretary Patton
The Upward Trail in Shaowu, revised 1926	61 slides	Rev. Edwin D. Kellogg
Japan. Japan—The Land of the Lotus Flower, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Springtime in Japan, revised 1926	68 slides	Rev. A. W. Stanford, Mrs. Stanford
Farm, Field and Factory in Japan	87 slides	Rev. Henry S. Leiper
Mexico. Beyond the Rio Grande	80 slides	Rev. Alfred C. Wright
Spain. Beyond the Pyrenees	67 slides	Rev. W. H. Bowers and others
Pacific Islands. Voyaging Among the Philippines	80 slides	Dr. C. T. Sibley and others
The Thrilling Tale of the Philippines	83 slides	Rev. Frank C. Laubach

In addition to the above, we have a fine selection of hymn slides, which may be obtained for use with the above lectures. We also have available a stereopticon lantern which may be rented for a small fee. The instrument is sufficiently large for Sunday school or auditorium work. It is equipped with a four hundred watt Mazda lamp, and will be furnished from the Boston Office to our constituency in the New England District. Write for available dates and price.

STEREOPTICON LECTURES. These slides are loaned to Congregational churches on payment of express charges, and may be obtained from *Harvey L. Meeken,* Agent, Room 102, 14 Beacon Street, Boston, Mass., or from Rev. Harold G. Vincent, 287 Fourth Ave., New York; Rev. William F. English, Jr., 19 So. La Salle St., Chicago; Rev. William J. Minchin, 421 Phelan Building, San Francisco.

All lectures not revised in 1926 have been revised in 1925 or 1924 and brought up to date.

FHR-FHR-FHR-

W. B. M. I.

Continued from page 405

will mean much to the Adana school, as Turkish girls are very eager to learn all household arts after the Western way.

Miss Anne Eastman, of Minneapolis, is just beginning a three-year term of teaching in our school in Salonica. She is of Finnish descent and has been active in the Augustana Lutheran Church in Minneapolis. She was graduated from the University of Minnesota in 1922 and has since been a teacher in Minnesota high schools. It is hardly too much to say that her appointment has saved the day at Salonica, where the furlough of Miss Elliott and the withdrawal of Miss Jamison have left the school understaffed. The Minnesota women claim Miss Eastman as one of their missionaries.

Miss Emma B. Noreen, who goes to the Kate Ford Whitman Hospital, Fenchow, China, is another Minnesota girl. She grew up on a farm near Wadena, and, after completing her course in the Wadena High School and a year of normal training, she entered St. Mary's Training School for Nurses in Rochester, Minn. Having finished her course there in 1924, she remained as assistant instructor and supervisor of nurses.

Our two new recruits for Kobe College we have not seen personally, as both go to Japan from the Pacific Coast. Miss Edith Fosdick, a sister of Dr. Harry Emerson Fosdick, of New York City, goes partly in response to a plea from Miss McCausland that some one be appointed to carry her work temporarily, that she herself may have a year of

Concluded on page 416

the Mauretania to Egypt and the Mediterranean

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A NEW STEREOPTICON LECTURE ON TURKEY
(*READY OCTOBER 15th*)

What changes have been brought about by the new regime in Turkey? How have they affected the work of the American Board? Why is it immensely important that our missionaries should continue their work there? What are they accomplishing in Turkey and also among the refugees in Syria and in Greece?

"THE AMERICAN BOARD IN THE NEW NEAR EAST"

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MISSION NEWS

The Turkish Government is certainly giving careful supervision to existing schools. Mr. Maynard, of Smyrna, reports that he has been asked to send in three copies of each of the text-books now in use at the American Collegiate Institute, and has sent the Education Department 152 books, valued at $100.

At the Annual Meeting of the Philippine Mission of the American Board there were presented six petitions from widely separated places for highly trained Protestant pastors to take charge of congregations that were waiting for an adequate leadership. Secretary Woodward, in reporting this, says: "We have never had such a strong call for workers. This all simply means an unprecedented desire on the part of eager groups of people for the religious leadership that our trained men are capable of giving. At the present time we have but three such leaders in the field."

The congregations in the refugee camps near Athens have made marked progress. The church buildings at Dergouti and Lipasmata have been renovated—the former wholly, the latter almost entirely—at the expense of the congregations. A centrally located lot has been purchased at Kokkinia at a cost of $1,000, and awaits a new building as a center of work in this immense settlement of 65,000 inhabitants. Kokkinia has added a kindergarten department of 58 children to its successful primary school; Dergouti has also added a kindergarten of the same size. The Syngrou congregation erected a frame building accommodating 100 to take the place of the tent destroyed by gales; it is all paid for. To the devoted work of Rev. G. H. Stambolian, Supervising Pastor, the unity and success of this work is largely due.

Galangue Station, West Africa, has recently opened nine outstations. Despite some opposition on the part of some of their Catholic neighbors, the mission has maintained friendly and frank relations with the Portuguese officials. Each outstation is in charge of a young man from Rev. H. C. McDowell's classes. The average attendance at the primary schools established is more than 400, and the attendance at daily prayers averages above 1,100. At seven places substantial beginnings have been made on school and church buildings. During the first month after opening the stations $20 worth of books were sold. The newly organized native church is greatly interested in these outstations and has contributed nearly $100 toward the work. Mr. McDowell says: "The church offering may bring forth lots of unexpected things—perhaps a chicken, or eggs, or baskets of beans, etc." If the leaders and a little money were ready, Mr. McDowell declares that twenty-two other places could be occupied as outstations at once.

Smyrna has a Turkish-American Woman's Club, probably the first of its kind in Turkey. It was established last winter. Meetings have been held not only on the International College Campus, but at the American consulate and at the home of an alumna of the A. C. I., who is socially prominent in the city.

A special effort is being made to keep in touch with those graduates of different Government institutions who were connected with the Bible classes or Y. M. C. A. groups in Peking. At a dinner given at the home of Mr. Rowland M. Cross to such a group of National University graduates, there was the head of a Government Middle School, a teacher in a Girls' Normal School, and several men connected with news agencies. Over all China go these students connected with the Student Work.

In four of the Tunghsien country churches coöperative credit societies have been started in connection with a department of the International Famine Relief Society. They are open to anybody in the community. All members become mutually responsible for the repayment of each loan. The ordinary community rate of interest is so enormous that the society is a great boon to small landowners in extremely bad years, when otherwise their scant possessions would have to be sold at great sacrifice in order to provide food for their families.

The New Theological Seminary Building in Manila is completed and ready for occupancy. A new, third year has been added to the College Department. A College of Education is greatly needed, as well as other Christian schools for training teachers. Less than one-fourth of the children of school age in the Philippines are in schools of any kind. Present public schools have not majored in the building of character. The seminary has experimented with courses in Bible and in Moral Problems in the public schools during the past year.

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MISSIONARY PERSONALIA

Rev. George T. Washburn, for 40 years a member of the Madura Mission, founded the High School and Training School at Pasumalai and raised what is now the American College, Madura, from a high school to a second-grade institution. In a letter dated July 31, accompanying a special gift, Dr. Washburn says: "I am now approaching my ninety-fifth birthday. I wish to place certain buildings which I erected in Pasumalai in good repair before I leave this world; and also wish to complete certain work in the Madura College campus which I have had in contemplation." He has followed with closest interest and attention the work in India since he retired, more than twenty-five years ago. That has doubtless helped keep him young!

The sympathy of many friends goes out to Miss Helen Dizney of our Taiku hospital in the recent death of her mother. Miss Dizney counts it a great privilege to have been in the homeland and able to care for her mother during her lingering illness.

A letter from Miss Jessie Hoppin, of Jaluit, Micronesia, speaks jubilantly of "a steamer every month now." Here's rejoicing in monthly letters to and from Micronesia!!

There are various changes of personnel in the girls' school at Smyrna. Miss Anne Gordon, who has been acting principal this past year, is transferred back to the American College at Athens. Brousa is loaning Miss Edith Parsons to take up the duties of principal, and Miss Norah Ward, the young term worker, is going to Brousa. Miss Ruth Crockett stays on at Smyrna, and will have a young companion in Miss Mabel Pihl, who sailed this summer. Miss Olive Greene has been detained in this country for another year.

A caravan of ten wagons full of friends went out to meet Miss Charlotte Willard (I.) on her return to Merzifoun, Turkey, this summer, after furlough. She arrived on a Saturday, and the next Monday she received calls from ninety-six women and thirty-five men and boys. During succeeding days many others came to greet her and to show how glad they were to welcome back this American missionary.

Miss Annie H. Bradshaw, formerly of the Japan Mission, was taken ill during the summer, while at Crown Point, N. Y., and is now at a hospital in Ticonderoga.

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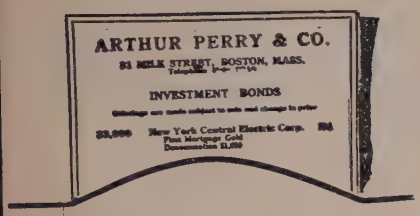

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After a very successful furlough, spent largely in studying at the University of New Hampshire, where she achieved high honors, and including some worth-while visits among the churches of her supporting Branch—Eastern Maine—Miss Isabelle Phelps (B.) sailed for China in July. She is going by way of Palestine and India, and was greatly anticipating the visit to the Holy Land, which means much to one who has so long been a teacher of Bible History.

THE CHRONICLE

SUMMER SAILINGS FOR THE FIELD

August 9. From New York, Mr. and Mrs. Herman Kreider; Miss Elizabeth A. Eastman and Miss Mabel A. Pihl (B.), all joining the Turkey Mission.

August 10. From Los Angeles, Misses Blanche M. and Vera Moss (I.), joining the Japan Mission; Rev. and Mrs. Ralph H. Shrader and Mrs. Elizabeth Hand, mother of Mrs. Shrader. The Shraders are joining the Foochow Mission.

August 11. From Boston, Miss Annie E. Pinneo, returning to the Turkey Mission.

August 14. From Seattle, Miss Maxine E. Schannep (P.), joining the Japan Mission for term service.

August 19. From Vancouver, Miss Lucy I. Mead, joining the North China Mission.

August 21. From San Francisco, Mr. and Mrs. Albert C. Hausske, of Taiku; Dr. and Mrs. Percy T. Watson, of Fenchow, all returning to Shansi, North China Mission. Miss Emma B. Noreen (I.), joining the North China Mission. Miss Eleanor L. Burnett, of Kobe, returning to the Japan Mission; Miss Edith Fosdick and Miss Rosamond H. Clark, joining the Japan Mission.

August 25. From New York, Miss Mabel E. Long, returning to the Bulgaria Mission, and Miss Margareta Erickson, going to the Sofia American Schools, Samokov.

August 26. From Seattle, Rev. and Mrs. Darley Downs, returning to Japan Mission; Miss Marion E. Kane (B.), Miss Catherine Pedley (P.), Mr. William W. Putnam, term worker, joining the Japan Mission; Mr. Milton S. Mulloy, Amherst representative to Japan for coming year.

August 28. From New York, Rev. and Mrs. Robert W. Fairbank, joining the Marathi Mission, India.

August 28. From New York, Rev. and Mrs. John S. Marsh, joining the Rhodesia Mission.

Concluded on page 415

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THE CHRONICLE

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September 1. From Boston, Miss Jessie Martin and Miss Susan W. Orvis, returning to the Turkey Mission.

September 4. From New York, Mrs. Clara D. Bridgman, returning to the Zulu Mission.

September 4. From Boston, Rev. and Mrs. Francis S. Tucker, joining the West Central Africa Mission.

September 4. From San Francisco, Rev. and Mrs. Arthur O. Rinden, joining the Foochow Mission; Miss Grace McConnaughey (I.), returning to Fenchow Station, North China.

September 7. From Seattle, Mr. and Mrs. George W. Shepherd, rejoining the Shaowu Mission.

Births

July 5. In Davao, Mindanao, P. I., to Rev. and Mrs. Julius S. Auger, a daughter, Fidelia Potter.

August 12. In Guadalajara, Mexico, to Mr. and Mrs. Wendell W. Lorbeer, a daughter, Margarita Coe.

September 1. In Kuliang, China, to Dr. and Mrs. Horace E. Campbell, of Foochow, a daughter.

Deaths

August 22. In Wai, India, Rev. Edward W. Felt, of Sirur, Marathi Mission. (See page 400.)

Arrivals on the Field

July 14. In Merzifoun, Turkey, Miss Charlotte R. Willard (I.), returning to the mission.

July 21. In Tientsin, North China, Dr. Lois Pendleton (I.), Tehsien, returning to the mission.

Arrivals in this Country

July 17. In Montreal, Rev. and Mrs. C. Stanley Vaughan, of Manamadura, Madura Mission, India.

July 25. In New York, Rev. and Mrs. M. Hunter Harrison, of Vaddukoddai, Ceylon.

July 28. In San Francisco, Rev. and Mrs. Robert B. Whitaker, of Lintsing, China.

August —. In New York, Rev. and Mrs. Wayne H. Bowers, of Barcelona, Spain.

August 1. In New York, Miss Hazel K. Hotson, of Adana, Turkey.

September 7. In New York, Miss Myrtle O. Shane (B.), of Athens, Greece.

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THE W M. I.

Con... page 410

intensive study of the Japanese language. A Vassar woman, with graduate work in Smith, and with an unusually rich experience in social work and in teaching, Miss Fosdick will make a large contribution to the life of Kobe College. First Church, Elyria, Ohio, claims the privilege of supporting her.

Miss Vera Moss, of Redlands, Cal., goes for three years as teacher of English in Kobe College. She and a younger sister, Blanche, turn their faces to Japan, Miss Blanche going under the W. B. M. to teach in Osaka. Miss Moss secured her B.A. from the University of Southern California in 1923. The W. B. M. I. most gladly welcomes her as one of its daughters.

THE BOOKSHELF

Concluded from page 407

is in sympathy with the missionary and the Christian worker generally, and we have no reason whatsoever to doubt his own words when he says that the missionaries are "conscientious, self-sacrificing, able, and devoted to their work," and that "by their personal interest, they were a great help to the people." The Armenian nation and church have many things to be grateful for to the missionaries and to the American Board who sent them.

One very interesting chapter has to do with the Armenian massacres of 1895 and the atrocities of 1915. The author brings out the fact that before the Russo-Turkish War in 1877–78 (that is, when Mr. Bogigian was a boy in Turkey) the Armenians and Turks lived together in mutual peace and confidence; the Armenian being chosen almost invariably by the Turkish Government for delicate financial and diplomatic missions in place of the Turk. After that period, however, the European powers, through interference in Turkish international affairs, created such nationalistic hopes and revolutionary purposes among certain young Armenians as to bring about the massacres and the atrocities. Mr. Bogigian does not excuse the Turks by any means. He condemns them for their "ruthless massacre of the innocent with the guilty," yet he lays a good deal of the blame upon the European powers for the false hopes and promises that they inspired in the breasts of the Armenians.

We judge from the book, that Mr. Bogigian has spent a great deal of money and not a little time and energy in trying to alleviate the sufferings of the Armenian people. Whenever Armenians have come to this country since the War, he has tried to induce them to become naturalized citizens of America, to learn our language, attend our churches, and to take part in all community interests. This is because he has "realized that as a nation there is no longer an Armenia and that for their own personal salvation and that of their children Armenians must unite with other Christian nations as their only hope."

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